THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

RELIGION.

The charm of all that sentimentalism which is associated with many of its solemn and affecting services is not religion. They may form the distinct folds of its accustomed drapery; but they do not, any or all of them put together, make up the substance of the thing itself.
Chalmers.

Go, when the church bell's hallowed chime
First calls thy steps abroad,
To hear the voice of prayer sublime
Within the house of God;
Go—turn thou then thy wayward feet
Where Jesus will his servants meet.

List when the suppliant cry is raised,
"Have mercy on us, Lord,"
And when Jehovah's name is praised
Join thou the sweet accord,
And when the holy book is spread
List as God's law from it is read.

List when the organ's pealing note
Ascends aloud on high,
And when its faintest echoes float
Like voices in the sky,
Like angel voices, which would lure
Thy soul to holy thoughts and pure,—

List thou to all—then ask thy heart,
Pierce through each vain disguise,
"Have I in Christ a saving part,
And does my soul arise
On wing of faith to love's abode,
Close converse holding with its God?

"Or falls the mingled praise and prayer
Upon a worldly ear,
Which, soon engross'd with trifling care,
Forgets what charmed it here—
Forgets each sweet enrapturing thrill,
Siloa's brook and Sion's hill?"

Oh there is poetry in all—
The chime of Sabbath bell,
The holy words which gently fall
Throw round the heart a spell,
And ev'ry sweetly-melting strain
We lingering wish to hear again.

We wish to hear and think we feel,
Faith, hope, and love are ours,
While sainted musings o'er us steal
Like dew upon the flowers;
Alas! those thoughts may pass away
Like that same dew in morning's ray.

The clouds which fling, when day is gone,
Their gorgeous drapery
In beauty round the parting sun,
Illuming land and sea,
Are but the shadowings of his light
The glorious Orb is lost to sight.

The Parian marble seems to move,
The pictured form is fair,
Draw nearer—find'st thou aught to love?
The chill of death is there—
The eye is mock'd with shapes of heaven,
To which no fabled fire is given."

Then ask thy heart if it can bear
Affliction's trying hour,
And find delight in secret prayer,
Or own religion's power,
When all life's loveliness has fled,
Each flower that round thee bloom'd is dead?

Oh, ask thy heart, and if it be
Attuned to wisdom here,
Then strains of heavenly minstrelsy
Will break upon thine ear,
And thou, when earth's drear path is trod,
Wilt find thy life with Christ in God. J. C.

From the British Critic.

HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND.

The Presbyterian Church in Ireland had its origin in the reign of James the First. The several rebellions under Tyrone, Tyrconnell, and O'Dogherty, led to extensive forfeitures in the northern provinces; and hence, soon after his accession, the king found at his disposal nearly six entire counties. To establish the peace and prosperity of this portion of the island, he resolved to plant it with settlers from England and Scotland; who carrying thither their reformed principles and industrious habits, would, he expected, at once improve the value of the lands, and disseminate the seeds of gospel truth. In 1610 this scheme was found to have made considerable progress. Owing to the vicinity of Scotland, as well as to the enterprising character of its inhabitants, the principal part of the settlers in Ulster came from that kingdom. The northeastern section of the province was first occupied by them, whence they gradually spread themselves over the remoter districts; and the southwestern division was chiefly planted by the English, between whom and their neighbors there existed the most friendly feelings. The decayed cities were now replenished with inhabitants; the lands were cleared from the encumbrance of superabundant wood; towns were built and incorporated; and in every quarter ample evidence was afforded of the peaceableness and industry of the new residents. It is said that the king had a "natural love to have Ireland planted with Scots, as being, besides their loyalty, of a middle temper between the English tender and the Irish rude breeding;" and it is added that the marshiness and fogginess of this island was still "found unwholesome to English bodies, more tenderly bred and in a better air."

The author favors his readers with an account of the settlement in the county Down, of the Hamiltons and Montgomerys from Scotland, for which, we should think, these distinguished families will not be particularly grateful. In return for their interest with the king, whereby they saved Con O'Neill's life, they ungenerously robbed the unfortunate Irishman of two-thirds of his estate. To use the words of the original author, "Con has his life, and a third part, Montgomery has a third part, and Mr. James Hamilton has a third part. They are both made knights; but the king's pleasure was that Montgomery should have the precedency, being not only a gentleman as the other was, but an inheritor under him, and his vassal in Scotland. Besides, he perceived that Hamilton, through the efficiency of wit and friendship, had obtained the better share of the dividend. For besides that in the patent he engrossed many more church lands, he was so wise as to take, at easy terms, *endless leases* of much more of Con's third part, and from other despairing Irishes, than Sir Hugh had done." These worthies, after plundering the oppressed natives, quarrelled between themselves; but they were nevertheless, according to Dr. Reid, "successful promoters of the Scottish plantation, and intimately connected with the subsequent vicissitudes of the Presbyterian Church in Ulster."

The followers of these titled adventurers seem not to have occupied an enviable position in respect to character and moral qualities.—"From Scotland," says a contemporary, "and from England not a few; yet all of them generally the scum of both nations, who from debt or breaking or fleeing from justice, or seeking shelter, came hither, hoping to be without fear of man's justice in a land where there was nothing, or but little as yet, of the fear of God. And in a few years there flocked such a multitude of people from Scotland that these northern counties of Down, Antrim, Londonderry, &c., were in a good measure planted, which had been waste before. Yet most of the people were all void of godliness, who seemed rather to flee from God in this enterprise than to follow their own mercy. Yet God followed them when they fled from him. Albeit, at first, it must be remembered, that as they cared little for any Church, so God seemed to care as little for them. And verily, at this time, the whole body of people seemed ripe for the manifestation, in a great degree, either of God's judgments or mercy. For their carriage made them to be abhorred at home in their native land, insomuch that 'going for Ireland' was looked on as a miserable mark of a deplorable person.—Yea it was turned into a proverb; and one of the worst expressions of disdain that could be invented, was to tell a man that 'Ireland would be his hinder end.'" "Although amongst those," says another, "whom divine Providence did send to Ireland, there were many persons eminent for birth, education and parts, yet the most part were such as either poverty, scandalous lives, or, at the best, adventurers, seeking of better accommodation, had forced thither; so that the security and thriving of religion was little seen to by those adventurers, and the preachers were generally of the same complexion with the people." But, it is added, "while thus it was, and when any man would have expected nothing but God's judgment to have followed this crew of sinners, behold the Lord visited them in admirable mercy, the like whereof had not been any where for many generations."*

The change here alluded to seems to have been effected by the energetic ministrations of an enthusiastic class of men who migrated from Scotland; justifying well the recommendation of Lord Bacon, who advised the sending over some good preachers, especially of that sort which are vehement and zealous, and not scholastic. From the description of their character, as here given, we see little to praise in them, either with respect to sense or honesty. Nay, one of them, Glendinning, appears to have been positively mad. He had some sparkles of good inclination in him, yet was he found not solid, but weak, and not fitted for a public place.

"He was a man who never would have been chosen by a wise assembly of ministers, nor sent to begin a reformation in this land. For he was little better than distracted; yea, afterwards did actually become so. Yet this was the lord's choice to begin with him the admirable work of God; which I mention on purpose that all men may see how the glory is only the Lord's in making a holy nation in this profane land, and that it was not by might nor by power, nor by man's wisdom, but by my Spirit saith the Lord. At Oldstone God made use of him to awaken the consciences of a lewd and secure people thereabouts. For seeing the great lewdness and ungodly sinfulness of the people, he preached to them nothing but law-wrath, and the terrors of God for sin. And in very deed for this only was he fitted, for hardly could he preach any other thing."

But this ardent preacher was not above those feelings of jealousy which cling so closely to poor human nature. For not being invited by his brethren "to bear a part in the monthly meeting, he became so emulous that, to preserve popular applause, he watched and fasted wonderfully. Afterwards he was smitten with a number of erroneous and enthusiastic opinions—and embracing one error after another, he set out at last on a visit to the seven Churches of Asia."

There is mention made of a deaf man "who would weep at sermons;" and by such signs those who were acquainted with him understood that he would express many things of the work of God upon his heart.

"As if to try the truth and reality of these changes of character, there were several persons in this and the adjoining parish, who were affected with violent breathings and convulsions, especially during public worship; and who considered these questionable symptoms as evidences of the work of the Spirit. But the prudence and discernment of Brice and Dunbar soon detected the imposition, and thus rescued the cause of religion from contempt and dishonor. When they conferred with these persons they did neither discover any sense of their sinful state nor any panting after a Saviour. Yet not content with this trial, the minister of the place wrote to his brethren inviting them to come and examine the matter, and when we came and had conferred with them, we perceive it to be a mere delusion and cheat of the destroyer to slander and disgrace the work of the Lord."

In the history of religion, viewed in the light of its practical efficacy, there is nothing more perplexing than the source and true bearing of those excitements in the popular mind known by the term "revivals." In all parts of the world, and under all forms of Christianity, such occurrences have taken place. Wesley and Whitfield were often gratified with such proofs of their ministry; the Baptists have on record numerous triumphs of the same kind; the Independents, too, can glory in their success on similar grounds; and Ireland, Scotland, and America have from time to time presented the same phenomenon under a variety of aspects. The only cicumstances common to them all are great ignorance and immorality on the part of the people, while the preachers are remarkable for a bold impressive oratory, forcible appeals to the conscience, and a fearful denunciation of the divine wrath. Nor is the result, generally speaking, less various than the means. On many occasions a permanent improvement is wrought in principle and practice; hardened sinners are converted from the error of their ways; and the fierce habits of gross intemperance are succeeded by a sober and thoughtful life. But it cannot be denied, at the same time, that the effects produced by such causes are both ambiguous and temporary.—The hypocrite advances to perpetrate his schemes of guile under a new cloak; and the penitent, frightened for a moment from his sins, returns to them with greater avidity, and seeks a compensation for his short abstinence in a fuller and protracted indulgence. Again, as to the physical emotions, the groans, the sighs, and the convulsions which mark the progress of those changes, it would be unwise, if not blasphemous, to ascribe them to the benign Spirit of Grace, which worketh in the sincere Christian both to will and to do of the good pleasure of God. For example, under the madman Glendinning, already mentioned, some of the hearers fell into such anxiety and terror of conscience, that "they looked upon themselves as altogether lost and damned. I have seen them myself striken into a swoon with the word; yea, a dozen of them carried out of the doors as dead; so marvellous was the power of God smiting their hearts for sin condemning and killing."

If the spiritual melioration always corresponded to the bodily writhings, we should have less difficulty in determining the nature of the cause; but when we find that the "violent breathings and convulsions" were sometimes nothing more than a "mere delusion and cheat of the destroyer," we are thrown into a painful course of reflection, and see not whither the clearest reasoning would lead us. At all events there is no doubt that such rousings from the sleep of sin are extremely beneficial, especially among a rude people, pressed down by the stupor of guilt and ignorance; for, though some may again fold the hands and relapse into insensibility, a number will keep awake, and, by their improved conduct, supply at once a check and a good example. The vehement and zealous preacher, therefore, is in many situations much more useful than the grave and the didactic.

On the foundation now described was the Presbyterian Church in Ireland erected. The contemporary historians do not conceal that the mass of the people were "ignorant and profane," and had left Scotland "for debt, and want, and worse causes." But, though bad, they were improvable; and the present state of the country they occupy, compared with the less fortunate portion of it still under the dominion of the old religion, prove that they must have carried with them the seeds of civilization and knowledge. The conduct of their ministers, at that early period, admits not of a defence on any ground so satisfactory and intelligible. They were Presbyterians in principle and feeling, and had, for the most part, quitted their native land because they could not conform to the Episcopal Establishment, or had, in some way or other, exposed themselves to ecclesiastical censure. Yet they hesitated not, so soon as they had crossed the narrow sea which separates the British isles in the north; but they accepted preferment in a prelatical Church, drew their tithes from the parishioners, and even aspired to dignities. They submitted to be ordained by bishops, refused not a presentation from lay-patrons, and imitated the example of the English Puritans who, while they enjoyed all the rank and endowments of the Church, labored to introduce by stealth the peculiarities of their own discipline and worship. "They conformed just so far as would insure their security and maintenance under the protection of the legal establishment. When succeeding prelates became more strict in exacting conformity, the clergy generally yielded, though with reluctance, the canonical obedience required of them before their superiors; but in the seclusion of their parishes they continued to observe the Presbyterian forms so congenial to the habits and prejudices of their people."

This dishonesty was connived at and encouraged by some weak bishops, who gave the bread of the Establishment to men who were constantly endeavoring to undermine it. Knox of Raphe was applied to for orders by a Mr. Livingston, who, on account of his opposition to prelacy in Scotland, had been silenced by Archbishop Spottiswood. "Because it was needful," says he, "that I should be ordained to the ministry, and the bishop of Down, in whose diocese Killinchy was, being a corrupt timorous man, and would require some engagement, therefore my Lord Clannabery sent some with me to Mr. Andrew Knox, bishop of Raphe. He told me he knew my errand, that I came to him because I had scruples again t episcopacy, and that he thought his old age was prolonged for little other purpose but to do such offices; that if I scrupled to call him my lord, he cared not much for it; all he would desire of me, because they got there but few sermons, was that I would preach at Ramalton the first Sabbath, and that he would send for Mr. William Cunningham and two or three neighboring ministers to be present, who, after sermon, should give me imposition of hands; but although they performed the work, he behooved to be present; and although he durst not answer it to the state, he gave me the book of ordination, and desired that any thing I scrupled at, I should draw a line over it on the margin, and that Mr. Cunningham should not read it. But I found it had been so marked by others before that I needed not mark any thing; so the lord was pleased to carry that business far beyond any thing that I had thought or almost ever desired."

In this way were men introduced into the Irish Church, whose consciences, though they scrupled not at tithes and dignities, nauseated the forms whereby they were qualified to enjoy them. When at a later period conformity was required, it was called persecution; and the easy latitudinarianism of such men as Knox proved not less injurious to the individuals he wished to favor, than to the Church he was bound to uphold. A fearful reaction commenced in the reign of the first Charles. The determined spirit of Wentworth was felt throughout Ulster, enforcing compliance with the canons, and ejecting from their livings those dishonest incumbents who had accepted preferment without any intention to fulfil the conditions upon which alone they could legally hold it. During the government of this unfortunate nobleman, the Presbyterians were subjected to much inconvenience, and some share of positive suffering; nor was it till the Parliament assumed a hostile attitude against the king, that they ventured to solicit a redress of grievances. The progress of the grand rebellion enabled them to collect their scattered ranks, and to establish on a new and more creditable foundation their favorite discipline as a Presbyterian community. On the tenth of June, 1642, the "first regularly constituted presbytery held in Ireland," met at Carickfergus, consisting of five ministers and four ruling elders. It should seem that several of the former were military chaplains; for each "produced his act of admission to his charge or regiment in virtue of which he sat as a member." We are told, indeed, that the "first visible relief was by the Scottish army sent from Scotland against the Irish rebels—these generally consisting of officers who had no inclination towards religion except in so far as the times and state who employed them seemed to favor it; only their chief commander, Major-General Monroe, was no unfriend but a countenancer of these beginnings. However, the officers generally were profane, and the bulk of the soldiers, yea, haters of the purity and power of religion. There was no visible encouragement in the country for planting a ministry in congregations; for the inhabitants were but few, and these much oppressed and burdened through the maintaining of the army, which was much neglected at this time in their pay. Besides, there was a stock of old Conformist ministers in the country, who had for their own ends gone along with the covenant, and yet returned to their former disposition.—They were laboring to carry a faction in the army and country for their way, and had many to back them, especially men of most note both in the country and army, and in whose eye the little beginning of a presbytery was despicable, consisting at first only of a few in the army and two men planted in the country."

It is manifest that but for the protection of the Scottish army, Presbyterianism would at this period have died out in Ireland, as the "men of most note" were by no means friendly to it. In the year 1644, when about sixteen thousand persons had signed the Solemn League and Covenant, there "were only two actual ministers in all those boundaries, being above fifty miles in length, and twelve in breadth, who have joined themselves to our ministry, and adhere to our discipline in all things." Nor did they prosper more under the iron rule of Cromwell. Baptists and Independents then enjoyed the favor of the state, and a large sum of money was lavished every year for their maintenance. The Presbyterian preachers were cast out of their charges, and pursued from place to place by the emissaries of the republican commander. "This," says an old manuscript, "continued throughout the summer of 1651, at which time there was diligent search made anew for them. Some were taken, others fled; and those who were taken were imprisoned first, for a time in Carickfergus; and thereafter Colonel Venables, not gaining any ground upon them, they were sent to Scotland; those remaining in the country and not apprehended were only about six or seven; and these were now put to greater difficulties than before, being more earnestly searched after in their houses; yet they continued preaching in remote or private places, where the people willingly met them."

This pressure was gradually lightened after Cromwell had attained supreme power; and, during the period of tranquillity thereby afforded, the fugitive preachers returned to their stations. The restoration of the Church and monarchy under Charles the Second, renewed, in some degree, their apprehensions; and it was not till the accession of William and Mary that they were blessed with a full toleration.—At the present moment, the Presbyterians in Ireland not only enjoy religious freedom, the birthright of all Britons, but they are moreover encouraged by receiving a suitable income, about £13,000, from the public purse; and they are accordingly, as Dr. Reid expresses it, an endowed though not an established Church. As they were originally a description of pseudo-Episcopalians, they adopted, as their creed, the articles of the Irish Church, formed under the auspices of Usher, which Dr. Neile, in his History of the Puritans, takes pains to show comprehended the substance of the celebrated Lambeth Articles. It need not be added that the founders of the Presbyterian community were decided Calvinists, and that the same views of Christianity were received and conscientiously maintained by their successors during the lapse of two or three generations. But as happened in this country among the Dissenters, those high notions of doctrine are said to have gradually sunk down into a species of Arianism, frequently taught and sometimes even avowed by their ministers; a departure from the fundamental standards of their belief, which cannot fail to have excited the disgust and resentment of every true disciple of the Genevan school.

From the British Critic.

PRESENT STATE OF RELIGION IN GREAT BRITAIN.

There is nothing of largeness of claim, in saying that we are at the commencement of a new era; such have taken place again and again since the Reformation, which was itself only one of such eras; and they have been brought about, not always by great outward events, but even by individuals. Hooker* formed one such era, anticipating and forestalling in his meditative and ancient mind the results which were more generally brought out by the great rebellion; the revolution of 1688 formed another such era. It modified in a peculiar manner the relation of the Church to the State, not at once, but by a gradual and deepening influence; it caused the selection of a peculiar class of theological views to fill the higher offices of the Church; a class, the very peculiarity of which was in many cases the absence of any distinctive peculiarity, or an eclectic latitudinarianism (as in Burnet and Hoadley;) the separating off of the non-jurors cast disfavor over the peculiar character of English theology, which was embodied, yet probably narrowed, in them, for the most part in that they were thus formed into a school; and the loss of the part thus ejected was to be compensated by the accession of a proportion of a foreign material; latitudinarianism again engendered unbelief; unbelief required defences of the faith, defences of the faith distracted from the contemplation of the object of faith; and such must needs end in a meager theology.

We can now look calmly back upon the last century, respecting the valuable names which were found in it, and which, though (*e. g.* Waterland) they attained not to the "three" were still "honorable" men. Yet with the period the school of the last century has passed away; they who most nearly represent it now, are not what it was; it is broken up; some have passed off into, or taken into themselves different shades of non-conformist theology; and those who remain outwardly most true to it have been obliged to cast themselves back more into antiquity; not explaining antiquity by modern notions, but transfusing its feelings and notions into themselves. True theology penetrates the whole mass of human knowledge and thought; it is its spring and soul, since "in Him we live, and move, and have our being;" and its history is consequently a mirror of the rest. The morality and evidences of Paley, the empiricism of Scotch so-called philosophy, the shallow history of Robertson, the sermons of Blair, the Scripture Exposition of Campbell, the theology of Burnet, the flippant remarks of Jortin on primitive history, belong essentially to the same spirit, and harmonize with the political principles of the century.

This period is gone; nor is it any thing strange or contradictory, that precisely at this moment, wherever the relics of this worn-out age do exist, they exist,—not in their full vigor indeed, but in their full decrepitude. So it must ever be. We are in a state of transition; and before the breath of the Almighty has infused life into the stiffened chrysalis, He allows the form whence it is to emerge gradually to lose its power of motion and apparent vitality, to contract and become rigid; and it is after suspended animation that He bursts its bonds, and awakens it into its more spiritual existence. We seem to be extricating ourselves from the incrustation which gradually contracted around us during the last century; but the shell, whence we escape, remains there undissolved, and blackening.

These then will remain, and unlike the natural process, these prison-houses of reviving life are not simply conditions of its restoration and preservation, but instruments of trial, in that we have been brought into this state, not by any physical law, but as the corrective of past misconduct, and that misconduct in part still cleaves to us; past sin becomes part of us. We are not only detained therein, but tried, by trial to be purified. And it is, in this respect, cheering to see how each succeeding trial is indeed the instrument of bringing out some new energy and life. As yet, in truth, the scourge has been rather suspended over us, to affright us into more diligent discharge of duty, than allowed to fall heavily upon us; and so it is the more hopeful to observe how each threatened suspension of our privileges has awakened some corresponding feeling, or called forth some answerable exertion. Each threatened breach in the walls of our temple has called out a living army to defend it. This is an earnest of what shall be. We seem (with humility be it spoken) not to need the last trial, whereby man is brought to an acknowledgment of his blessings, their loss; the danger alone has been awakening men to a sense of their listlessness. Thus every one recollects how the increased combinations against the Church have determined multitudes, who before seemed, or were indifferent; and though in many this rekindled attachment shows itself mingled with much earthly feeling, or even with a sort of ignorant air of patronage, as if, by professing their admiration or respect for the Church, they were doing her honor, not themselves; as if in supporting her (as the phrase is) they were not rather preserving privileges for themselves; yet this is but what is to be expected at the beginning of things; it is but the scum on the surface of the stagnant waters, which have been set free; as they flow on, they will become clearer and more refined. Again, in detail, the sacrilegious attempt to abolish church rates has more brought out men's feelings of their duty to "maintain truth;" not *any* religious form which men may chance to have set up, but the positive, real, objective, transmitted—truth. The abolition of the Test and Corporation Acts (little as it was intended) has had a tendency to restore discipline, and is setting the Church free to exercise it. The refusal of the state to prosecute blasphemy involves the restitution of the Church's censures, as a guide to her children. Poor laws were originally an interference with the Church; the Church's mode of maintaining poor is by the collections of the Lord's day; but when the state had seized and squandered the wealth of the monasteries, then some other mode became necessary, to relieve the poverty whose home and refuge they had wasted. The plan devised by the state has been left to develope itself undisturbed; and when the evils of a scheme, begun on un-church principles, founded on confiscations of the patrimony of the poor, and carried on by avarice instead of charity, by mutual suspicion instead of mutual benevolence, became intolerable, then it became necessary to proceed still further, and the new plan (whatever be its merits in itself,) is a manifest violation of the parochial system, and breaks the bonds which connected the poor with their parochial minister, and their village church.—Yet this also has been working good; and has already, in some places, brought back the ancient, and more kindly, and more Church and Scriptural way, of weekly collections. So again, the absorption of our smaller bishoprics, and the threatened abolition of the ancient and venerated bishopric of Sodor and Mann, have very widely kindled, among the clergy at least, the sense of the benefits of the more immediate presence of the bishop in his diocese, and his closer connection with his clergy and people. The new Registration Acts, which were avowedly directed against the Church have compelled the clergy to teach the people, (what some otherwise shrunk from, lest they should seem to "preach themselves,") the claims of the Church to their allegiance, and to open more fully the doctrine of baptism, and the solemnity of marriage. The threatened destruction of the cathedrals has opened the eyes of many to the value of daily and intercessory public prayer, and of bodies set apart for that purpose. The menaced appointment of unfit persons to fill the Episcopal office has made men look to the safeguards of those appointments, and the value of that office. The refusal of the state to aid the Church in the colonies or at home, in England, or the Canadas, or Australia, has in each at once roused independent efforts; the state has avowed that "every one is to do that which is right in his own eyes;" that she will not aid the one more than the other; that she "careth for none of these things;" nay, in Australia, she has preferred Romish error to truth, and so the spirit of those who love the truth has been stirred; yea, we may trust that the "Spirit of the Lord has come mightily upon" men whom He has called to the work. Certain it is, that a strong anti-heathen spirit is abroad. The stone under which we took shelter has been removed, and so (though, at first, in some confusion as must needs be) we see every-thing in commotion to restore, or more than restore, the loss which has been sustained. The indifference of the state has become the energy of the Church.

COMMUNICATIONS.

For the Churchman.

BISHOP STONE.

Mr. Editor,—A serious attack of sickness prevented me from preparing the following notice of Bishop Stone immediately after his death.

Bishop Stone at the time of his decease had entered his fifty-ninth year. He was born in Somerset county, Maryland, and received his education at Washington Academy, long a celebrated classical seminary on the eastern shore. Having become pious early in life, he was led by a deep sense of duty to adopt the Christian ministry as his vocation. He did not inconsiderately seek the honorable employment of preaching the Gospel; but formed his resolution to offer himself as a laborer in the vineyard of Christ after mature deliberation, and under the solemn conviction that he was called to this sacred task by providential circumstances, moral fitness, and adequate intellectual qualifications. He did not, however, consider his own opinion on the subject a sufficient warrant for assuming the function of the ministry. Deeming an external commission from the depositaries of the ordaining power in God's Church an indispensable requisite to its lawful exercise, after spending the usual time in the study of theology, he applied for orders in the Protestant Episcopal Church, and was ordained first, deacon, and subsequently priest, by the Rt. Rev. Bishop Clagget. He commenced his ministry with great acceptance in Spring Hill and Stepney parishes, Somerset county; where he continued to labor with exemplary zeal, diligence, and fidelity for upwards of twenty-five years. In the year 1829 he was prevailed on to accept the charge of Chester parish, Kent county. In June, 1830, he was elected to fill the responsible station of bishop, and in autumn of the same year was consecrated by Bishop White. Shortly after his elevation to the episcopate he returned to Somerset county, where he resided until the time of his death. No man ever met the king of terrors with greater composure than Bishop Stone. His departure from the world was full of lively hope and holy confidence. His mind, according to the representations of one who frequently saw him during his long and painful illness, was perfectly at ease with respect both to temporal and spiritual things. He had set his house in order. His last moments were neither disturbed by a press of worldly business, nor darkened by a hurried preparation to meet his God. He had feared the Lord from his youth; and the evil days of care, infirmity, affliction, and old age did not find him destitute of the supports and consolations of a good conscience, a well-grounded reliance on the promises of the Gospel, and a satisfactory persuasion that he had already received the earnest of his heavenly inheritance in the purifying influences of grace. The writer of these lines well remembers a visit which he made some years ago to the venerable man, when his end was believed to be very near. The bishop conversed freely on the subject of his eternal prospects, and expressed an earnest wish to be relieved from the burthen of the flesh. Prayer and meditation were his constant employment, except when his attention was called off from these devout exercises, by the necessity of answering the kind remarks or inquiries of friends. It was a most edifying spectacle. The good man seemed completely elevated above the turmoil and the concerns of time. He spoke of the Saviour as the sole ground of his hopes. He utterly renounced self and clung to the cross with unwavering assurance and energy. Not a murmur escaped his lips in the occasional paroxysms of agony which he experienced. He glorified God for his mercy, while the rod of chastisement was heaviest upon him. He nevertheless manifested nothing like enthusiasm. His mind was perfectly collected. His faith was calm, firm, and decided. His piety was deep, sober, and earnest, without the least tincture of fanatical extravagance. Such was the frame of his soul, so far as man can judge, at the period alluded to; and such, there is every reason to believe from the testimony of an eyewitness, it was at the time of his death.

Bishop Stone possessed many virtues, which derived a peculiar lustre from the remarkable humility of his deportment. He cared as little as perhaps any man that ever lived for the pomp and circumstance of high office. It has often been said, and said with truth, that honors change the characters and manners of men; but this was far from being the case with Bishop Stone. He was the same man in every station. He bore his faculties most meekly. What he had been as a presbyter in the retirement of a country parish, such he remained after he became a bishop, and had the eyes of a whole diocese upon him. He was indeed an admirable specimen of human nature refined and adorned by the Gospel. It was a high privilege to enjoy his society. There were no fluctuations in his behavior. He was not cordial at one time and cold at another. Towards his friends he was always consistently warm and frank. Whatever might be the time, the place, or the circumstances, his salutation was ardent and affectionate. He was, however, peculiarly kind in his own house. He was eminently hospitable. None could be his guests without perceiving and feeling that the obligation of gratitude to their host was more than doubled by the cordiality of his welcome. His conversation was easy and cheerful. His presence imposed no restraint. It was his delight to mingle with equals, and he never put on the airs of a superior. He was exact even to scrupulosity in fulfilling his promises and engagements. It was a rule with him through life to contract no debts; and, it is believed, that he almost literally obeyed the injunction of St. Paul, to owe no man any thing. Sincerity was also one of his most conspicuous virtues. He never spoke what he did not think, nor professed what he did not feel. He was an entire stranger to art and guile. He won no golden opinions by an affected concurrence in every man's sentiments. Honesty was his only policy. If he erred at all in the matter of sincerity, he carried the virtue a little too far, by sometimes avowing what his auditors had no claim to be made acquainted with, and what it would have been proper as well as prudent to suppress. This was a noble excess, however; it was a failing which leaned to virtue's side.—He was stable in his friendships. It was generally the fault of his friends, if his intercourse with any of them ceased to exist, or ceased to be kind. He was always ready to reciprocate offices of goodwill; but he never obtruded his attentions where they did not meet with a suitable return. He was not of a suspicious temper; but when he had good ground to think that the attachment of friends or the kindly sentiments of acquaintances had departed, he entertained too just a sense of what was due to himself to be forward in the manifestation of wishes to cultivate their society. In his civilities he put an obvious difference between friends and common acquaintances. He did not treat all who approached him with a courtly profession of peculiar regard. He was deficient in courtesy towards none, but he reserved his cordiality for his friends. He was a true philanthropist,—the whole human race were objects of his good wishes and his prayers. He was an affectionate parent and an indulgent master. He felt a profound concern for the welfare of the Church at large, but more particularly for the prosperity of that branch of it over which he presided. He was active, industrious, and faithful in the discharge of his Episcopal duties. He visited all the parishes in the diocese once in two years, and some of them once every year.

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* MS. history by the Rev. Andrew Stewart, minister of Donaghadee, 1645, and Life of Blair, both quoted by Dr. Reid.

* See Preface to the last edition of Hooker's works by Rev. J. Keble.

Bishop Stone's system of divinity was that which is set forth in the Bible and in the standards of the Protestant Episcopal Church.—His views of human corruption, justification by faith, and the necessity of divine influence, were decidedly and thoroughly evangelical. He concurred with Hobart, Daubeny, and Ravenscroft as to the nature and organization of the Christian Church. He believed a valid ministry, derived by uninterrupted succession from the apostles, in the three orders, of bishops, priests, and deacons, essential to its being as a visible society. While he held that salvation is attainable by all who have faith in CHRIST and lead a godly life, he deemed none to be duly admitted into the visible Church except by the ministry of the Christian priesthood. As a preacher Bishop Stone was eminently practical. In all his discourses he aimed at bringing men to CHRIST; but he never omitted to tell his hearers that none effectually come to CHRIST who do not repent, amend, and work righteousness. His manner was solemn and affectionate, there was nothing of theatrical display or oratorical finesse about him; but the want of these questionable graces was more than supplied by simplicity, unction, and fervor. He did not think the pulpit exactly the place for the exhibition of studied attitudes and pompous intonations. He regarded all the common traps for catching the applause of the vulgar as weak and unmanly shifts, which not only the preacher of the Gospel, but the legislator and the pleader should disdain. Bishop Stone united firmness and moderation in the discharge of his Episcopal duties, and his upright, mild, and consistent course procured him the general confidence and goodwill of his diocese. In his journeys through the state he was every where received with marked reverence and affection. In the uniform display of excellences, some of which I have attempted to enumerate and describe, he presided over the Church of Maryland a little more than seven years. He has gone to his rest, but his memory will live long in the affections of his Episcopal charge. He is universally regretted by the Episcopalians of Maryland as a burning and a shining light, who not only taught but practised the truth as it is in JESUS.

For the Churchman.

MEDICÆ SACRÆ.—NO. II.

The sacred writings contain many passages relating to the physical condition of man.—Some of these are highly figurative and poetical; others are clear and simple, adapted to the humblest understanding. The changes from infancy to manhood, and from manhood to old age, are described with a particularity and beauty found in no other writings; and not only this, we find the changes both in mind and body, as influenced by different periods of life, pointed out, and many of the morbid conditions or diseases to which the body is subject. In the creation of man the helplessness of infancy is strikingly depicted in the account of the formation of Adam, "And the LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." A cold, inanimate, and pulseless statue of flesh and bone, "of the earth, earthly," man felt not, moved not, was not;—till GOD breathed into his nostrils a portion of divine *flatus*, and he rose, fashioned in his moral being after "GOD's own image," and he walked forth "a living soul." The term *life* is used in a variety of senses in the sacred writings. The blood is in several passages called "the *life of the flesh*," (Lev. xvii. 11,) and the *heart* the vessel from which proceed "the issues of life," and the bones and flesh are considered as the tenement of these life sources.

That the doctrine of the circulation of the blood is contained in the Bible is highly probable, from various passages, particularly the following: "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." Eccles. xii. 6. As this passage will be the subject of some comments hereafter, it may suffice for the present to remark, that the term *pitcher* is by some commentators supposed to represent the *vena cava*, or the large vein which returns the blood to the right *ventricle* of the heart, here called the *fountain*, because from it gushes out the vital current to perform the pulmonic circulation. "The wheel broken at the cistern." *Wheel* is here put for the *left ventricle*, or, as some think, the *aorta*; while by the term *cistern* may be understood the *left auricle*, which receives the blood from the pulmonary veins, and is hence drawn as from a cistern or reservoir into the *wheel* or aortic circulation, in allusion probably to the Asiatic wheels used to draw water from wells and tanks for purposes of irrigation. May we not then conclude that Solomon was acquainted with the doctrine of the circulation of the blood, which, after the lapse of 2600 years, was claimed by Harvey to be a modern discovery, when, in reference to the subject, he speaks of *fountains, cisterns, pitchers, wheels*,—all alluding most significantly to a central reservoir and machinery to force the vital fluid through the system.

"The blood is the life of the flesh." This remarkable expression, which is repeated in various passages of the Old Testament, contains a physiological truth not dimly shadowed forth in figurative language, but in plain terms the fact of the vitality of the sanguine fluid is asserted. It is one of many instances where modern science and discovery have confirmed (if we may be allowed the expression) the truth of the inspired narrative; where the slow progress of human knowledge, advancing step by step, has at length arrived in juxta position with the divine record. So little indeed is the danger of science and revelation ever being found at variance with each other, that in any instance where the attempt has yet been made to prove their incompatibility signal failure has been the result. So has it been in geology and in the whole circle of the natural sciences, and no one who believes that the GOD of nature and the GOD of revelation are the same almighty Being, will ever fear the results of investigations to ascertain the nature and condition of his works. That the blood actually possesses a living principle, and that the life of the whole body is derived from it, is then a principle of divine revelation; but it was never fully proved by direct experiment till the time of John Hunter. This illustrious physiologist established most conclusively what had been before asserted by Harvey, that the blood possesses living properties, by a long series of experiments, which it is unnecessary here to describe, as it would occupy too much space, and they can be seen in his work on the blood. The arguments which have been brought in refutation of this doctrine have invariably been found to be fallacious;—and it is a sufficient reply to them, to adduce the fact, that every part of the body is derived from the blood, and that all the increment and support of the system is supplied by the same fluid, and thus it becomes the principle of vitality to all the solids and fluids of the body, which it could not do were it not endowed with vital properties.

In connexion with this subject, it may be well to inquire into the causes of the prohibition of blood as an article of diet to the Jews. The reason given by GOD for the law against eating blood is entirely conclusive, and leaves no room for hypothesis. "I will set my face against that soul that eateth blood; for the *life* (*nephesh*) of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls (*lives*:) for it is the blood (*because it is the life*) [*nephesh*] that maketh an atonement for the soul." (*ba-nephesh, the life.* Thus we see, that as man by sin forfeited his *life* to divine justice, and must *die* unless a substitute be found, GOD in mercy appointed that the life of a beast should be accepted as this substitute; but as this life is in the blood, therefore the blood is to be poured out upon the altar. It is worthy of note, that when CHRIST our substitute and ransom, was crucified, the heart itself, the very centre of vitality, and the vital current, was pierced, that his blood should atone for the *life of the soul* of man. Another reason doubtless was to exclude idolatry from among the Jews. Drinking of blood was quite customary among the pagan nations of antiquity in their sacrifices to idols and in the taking of oaths. This was especially a Phenician custom, and is noticed by many of the Latin authors, particularly subsequently to the Augustan age, as a mark of heathenism and idolatry.

In a moral or even medical point of view, we cannot see why blood should be a prohibited article of diet; the Pythagorean notion, that it will make a man cruel and morose, or that the moderate use of it, as contained in meat usually dressed, is injurious to health, has long been exploded. Michaelis, it is true, advocates the notion that the use of blood is unhealthy, particularly *ox blood*, which, he says, coagulates in the stomach, causing convulsions, sudden death, and was with this view given to criminals in Greece. For the purpose of causing his death, Themistocles, it is said, when an exile in Persia drank of ox blood on occasion of a sacrifice; but we are not informed whether it actually caused his death. "One would think," says Michaelis, "that the person who had not from infancy eaten blood would have an antipathy to it.—*Blood pudding*, it is true, *boiled black*, we eat with great relish; but I cannot recollect to have found any person pre-eminently fond of them, but in the single case of their being quite fresh; add to this that blood puddings of ox blood are by no means as savory as ours made of swine's blood are, for they have something of a mealy taste," &c. In a note, p. 253, he remarks,—"The only practical example of drinking blood which I have heard of in my time, is the case of a man, whom indeed I myself knew,—an enormous and notorious glutton—who being present at a slaughter-feast devoured such a quantity of blood puddings, as not indeed to kill him outright, but to induce a lethargy so like death, that he was considered as actually dead, and was too soon buried; for on being disinterred a few days after, it was found he had been buried alive, and had awakened in his coffin from his swoon, and had felt all the horrors of a living entombment, in his vain efforts to break from the imprisonment of the grave."—That such a use of blood as Michaelis here describes would prove injurious to health, no one can doubt; but for the honor of humanity, it is to be hoped that neither Jew nor Gentile ever made such use of it to any extent. We are not prepared say that "blood puddings," highly seasoned, may not be very palatable to one who knows not of what they are composed;—but we do not feel tempted at present to make trial of this German dish. As blood is generally eaten, diffused throughout flesh, constituting a large part of its substance, but so united to the animal fibre as to constitute a part of its tissue, by intimate incorporation, it may justly be regarded as wholesome and nourishing aliment. Indeed it might with propriety be called *liquid flesh*, as of it all the tissues of the body are composed. As the reason of the prohibition of blood to the Jews therefore was not *moral* or *hygienic*, we may safely conclude it was *sacrificial*.

C. A. L.

COLUMBIA COLLEGE.

The annual exhibition and delivery of testimonials, subsequent to the intermediate examination of the students of Columbia College, which was completed with the last week, took place yesterday in the chapel, in the presence of the Trustees and Faculty of the College, and the parents and guardians of the students. After the exercises in declamation, which were performed by two students from each class, the testimonials awarded according to the statutes, were delivered by the President, as follows, viz.

Senior Class.—The General Testimonial, to the student of the best general standing in his class, to Muncer M. Backus.

Special Testimonials, viz.—In Constitutional Jurisprudence, to Henry H. Ward.

In Moral Philosophy, to George T. Strong; in English Composition, to Francis M. Ward; in the Evidences of Natural and Revealed Religion, to John Mason Knox; in Greek, to George T. Strong; in Latin, to Jeremiah Le Rocque; in Greek Literature, to George T. Strong; in Latin Composition, to Edward Anthony; in Greek Composition, to George T. Strong; in Philology, to Edward Anthony; in Archæology, to Henry H. Ward; in Theoretic Mechanics to George T. Strong; in Practical Mechanics to George T. Strong; in the Differential Calculus, to Jeremiah Le Rocque; in the Integral Calculus, to John Mason Knox; in the application of the Calculus, to Edward Anthony.

Junior Class.—General Testimonial to Geo. I. Cornell.

Special Testimonials, viz.—In English Composition, to Arthur Carey.

In Rhetoric, to George C. Anthon; in Greek, to Charles E. Anthon; in Latin, to George C. Anthon; in Roman Literature, to Edwin A. Nicholls; in Greek Composition, to Henry Drisler; in Latin Composition, to Henry Drisler; in Philology, to Charles Ingersoll; in Archæology to Arthur Carey; in Chemistry applied to the Arts, to Arthur Carey; in mineralogy, to John Carey, Jun.; in metallurgy, to Edward S. Renwick; in Astronomy, to James W. Fowler.

Sophomore Class.—General Testimonial, to Wm. C. Schermerhorn.

Special Testimonials, viz,—In English Composition to Charles Bancroft.

In History, to Alfred G. Jones; in Greek, to Joshua F. Worth; in Latin, to James G. Graham; in Greek Exercises, to Samuel Bowden; in Latin Exercises, to Ellis Potter, Jun.; in Ancient Geography, to Joshua F. Worth; in Chemistry, to Joshua F. Worth; in Electricity, to Robert L. Kennedy; in Heat, to William Forrest, Jun.; in Geometry, to Charles M. Oakley; in Trigonometry, to Samuel Bowden.

Freshman Class.—General Testimonial, to Oliver Wolcott Gibbs.

Special Testimonials, viz.—In English Composition, to Israel Moses.

In Ancient History, to George F. Jones; in Algebra, to Herman F. E. Foster; in Algebraic Exercises to Augustus L. Smith; in Greek, to William L. Smith, in Latin, to Augustus L. Smith; in Antiquities, to John H. Parish; in Ancient Geography, to William L. Smith; in Latin Exercises, to John H. Clark.

Third Class of the Literary and Scientific Course.

Special Testimonial,—In Practical Chemistry to George F. Jones.—*N. Y. American.*

THE CHURCHMAN.

SATURDAY, APRIL 7, 1838.

NOTICE is hereby given that MR. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Louis Sherman, 28 Ann-street, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

For the Churchman.

FOREIGN MISSIONS.

Mr. Editor,—It is with unfeigned reluctance that I find myself impelled, by a sense of the solemn duty I owe the destitute and helpless heathen, who are scattered over a vast extent of country in a state of moral wretchedness and intellectual degradation eminently worthy the commiseration of those more highly favored, to dissent from the views entertained and expressed by you in relation to the deeply interesting and important subject of *foreign missions*. I trust you will do me the justice to believe that I am not urged to the performance of this difficult and delicate task by either a captious or a controversial spirit. It is delightful to be able at all times to agree with those, for whose wisdom and experience we are wont to entertain sentiments of the most profound and cordial esteem and respect. But surely when an agreement, an entire unanimity of sentiment is utterly impossible without a compromise of principle, we may anticipate from a fair, candid, and courteous expression of the grounds of our opposition, results the most gratifying and beneficial. The acknowledged ability with which the opinions of the editor of the Churchman, upon all the prominent topics discussed in the Church, are always sustained; and the commendable soundness and correctness which characterize those opinions *in general*, give a peculiar force, and impart a peculiar importance to all his sentiments. If those sentiments, perchance, be dangerous in their tendency, unwise, or impolitic, their disastrous effects are necessarily augmented, and a reply is more imperatively called for. That the opinion, so recently expressed by you, in relation to foreign missions is unsound, and must prove injurious in its tendency, I hope to be able to prove. At the same time, I wish to treat with merited respect the motives that have induced you to publish this candid expression of your opinion. I recognise you as a friend of missions. I entertain no doubt of either the warmth or enlargement of your religious sympathy; and yet I should deprecate the adoption of your views by the Church in her collective, or the membership in their individual capacity.

I believe, Mr. Editor, that the Church in this age and country have a clear and solemn duty to perform to those, who by the providence of GOD are dependent upon us for all the light and spiritual knowledge that they can ever receive during the period of their brief probation. I believe, to use your own significant expression, that "it is our duty to send the Gospel to the Heathen." It matters little, in my humble judgment, whether this duty, so distinctly acknowledged by us both, be derived from the eloquent and impressive charge of the Saviour to his faithful disciples; or whether "it results from those broad principles of the Gospel, which inculcate deeds of mercy and charity in general." I regard the duty as based upon the broad and explicit command of the Saviour; but I feel no disposition to war with those who derive it as a necessary consequence, from the pure and enlarged liberality of the Gospel. In either case it is *highly obligatory*.

So far I have your hearty concurrence. But at the same time you admit, in language too clear to be misunderstood, the duty in general, you deny the expediency or propriety of foreign missionary exertions, because of the immense and frightful obstructions to be overcome, and the inadequacy of the ordinary means of grace to the accomplishment of this magnificent and stupendous object. This whole argument appears to me to be unsound. Our duty to send the Bible and its living expounder to the dying heathen is one thing: the results that Providence may determine to effect by our efforts, is another thing. With the former we have to do—but here our duty ends; the results are all in the hands of GOD, and remain subject to his power and control. I am not prepared to admit, what I understand you to assume, that in the obedience we owe to a positive and direct command, or a clear and incontestible inference flowing from well established principles, we are at liberty to exercise *our discretion*; especially when that discretion is made to depend upon *results* that are to flow from our efforts, of which we are not, and from the very nature of the case, cannot, be competent or well-qualified judges.

I readily concede that in the *mode of accomplishing a duty*, we are bound to consult and follow the best lights that experience and the wisdom of the age afford. *Economy, expedition*, and *permanent utility* are all to be studied in missionary operations at *home* and *abroad*. And here I cannot but express my astonishment that so much reliance is reposed in *agencies*, while the main dependence of the Church, the zealous exertions of her ministry, is to a great extent overlooked. Hundreds of dollars have been expended in the support of agents, all of which might have been saved for the purpose of missionary expeditions, by letting the clergy feel that to them, and not to temporary agencies, did the Church look for an efficient and zealous support. But surely it cannot be maintained that in the *determination to discharge this* duty or *not*, we are to consult our discretion. Let the duty to send the Gospel to the Heathen be once distinctly recognised, and I ask, can the editor of the Churchman sustain the assertion, that in the failure to perform the acknowledged duty we are justified by the apparent or supposed inadequacy of the means afforded? Most clearly not. For we are no way concerned about the result. We are not even responsible for its failure.

Adopt the principles which lie at the foundation of the Churchman's views, and what will be the inevitable consequence? Let it be conceded that we are not to enter the foreign missionary field, because in our judgment the impediments to our success are insuperable, and what will follow? Why, Sir, consequences the most ruinous and disastrous. The opinion that our duty is to be measured by the *apparent adequacy* of the means to the end contemplated would soon lead to the most fatal practical effects. Our *responsibility* is *restricted exclusively* to the *performance* of the duty. After the duty is conscientiously performed, our responsibility ends. But nothing less than a prompt and efficient discharge of the duty can exonerate us from the liabilities to which we are subject.

You observe in the course of your remarks, "that in deciding the practical questions *when*, and where and how we are to perform the duty, it does appear that there are certain remote principles, not involved in the theoretical view, which go far to bias the minds of those who differ on the practical questions, and lead them to opposite conclusions."

Could I persuade myself to concur with you in opinion respecting the first of these "remote principles," viz. the inadequacy of the ordinary operations of the Spirit to the successful prosecution of the Gospel in foreign parts, I should be firmly persuaded that I owed no duty to the Heathen. To aid in the establishment of Christianity without adequate means, would be as foolish and chimerical as to attempt to rear a beautiful fabric without the requisite material. We either are bound to send the Bible and its expounders to the Heathen, or we are not. If the former, we possess ample means; or at all events, not being responsible for the results, our duty is discharged by the performance of the obligation.

Mr. Editor, I am convinced that upon a careful and impartial survey of the facts in the case it will be found that the Church at home has lost and will lose nothing by her operations abroad. This seems to be paradoxical, and yet I believe it to be true. The sympathies of the public are more actively engaged, where the extensive benevolence of the Gospel exerts its sway. The young men who leave this country and her glorious privileges behind them to embark upon the difficult and dangerous enterprise, are exerting a most powerful and healthful influence at home; are calling into being a tide of sympathy that never before existed, or which in all probability would have lain dormant but for its life-giving energy. This society does not interfere with the success, the usefulness, or efficiency of the other. They are branches of the same great establishment. Their object is one and the same. They will be found to flourish most in a state of social proximity. Curtail the healing operations of the Foreign Missionary Board; or destroy it in the beauty and bloom of its youth; and so far from enriching the other, you will be soon called upon in the exercise of your high function, as a prominent watchman on the walls of Zion, to mingle your lamentation with that of our whole communion, over its blighted condition. This is my deliberate opinion. The data upon which this opinion, strange and paradoxical as it may appear, can be successfully sustained, I have not now in my possession, Suffice it to say, however, that I feel no apprehension respecting the soundness of my position. All who will take the pains to compare the receipts of the Church since she has occupied the high missionary ground, with her receipts prior to that period will, I am sure, require no further argument from me. The question can be decided in no way but by a comparison.

Sir, I considered the day when the Church, in her accumulated wisdom, declared herself a missionary Church, and in the spirit of primitive times adopted the world as the field of her exertion, as the proudest and noblest in her calendar. It was indeed a glorious era. Disregarding the formidable impediments which the meanness and illiberality of some at home and the fierce and unbending prejudices of multitudes abroad might erect in the way of her success, but mindful of the high office she was designed to perform, she stepped forward, and boldly proclaimed herself a missionary Church.—Leaning upon the arm of Omnipotence, and filled with the noblest and purest of all aspirations, the desire of being the humble instrument of accomplishing something grand and magnificent for the welfare of this ruined world, she selected the *world* as the scene of her active charity. Her enemies, who had exulted too long over her past supineness, now gazed upon her in silent admiration and wonder. There was a sublime and spirit-stirring boldness in the project, an unearthly loftiness and grandeur in the conception, that thrilled the hearts of her affectionate sons with joy, and awakened high anticipations of the future. While exerting all her energies to redeem the promise fraught with such immense blessing to the world at large, a doubt is expressed relative to the expediency of the benevolent enterprise; expressed too by the ablest of her editorial defenders. I speak in friendship when I confess that this opinion is in my judgment most unwise and impolitic—unwise, because there are already embarrassments enough against which we are constrained to contend. Impolitic, because there are hundreds in the Church, too mean to be liberal, who will seize hold of the expression of an honest doubt on the part of our worthy editor, so ably and eloquently defended, and make it a plea for their own penuriousness. I fear we may invoke the genius of eloquence, and summon to our aid the most gifted of the champions of this great cause, without being able to counteract the effect which the stand you have taken will produce.

One word more and I have done. There is one ray of hope which illumines the gloom and desolation which you have thrown over the present and future prospect of the Heathen. You speak of what the Church may attempt and accomplish, when her ability increases and this country becomes a flourishing vineyard in its length and breadth. But, Sir, have you forgotten that the Heathen to whom you acknowledge we owe a duty are passing with us to the grave? By the time this country is thoroughly supplied with the means of grace they will be beyond our reach. How necessary then is present exertion.

Moreover, what security have we that our successors will be more faithful to this high trust than we have been? I could enlarge had I time, but I forbear.

W.

Remarks.—There are six different points brought to view in the above communication: 1, duty and results; 2, agencies; 3, the reflex influence of foreign missions; 4, the measures of the last General Convention; 5, the check which it is alleged we have given to missionary contributions; and 6, the gloom and desolation which we are said to have thrown over the prospects of the Heathen.

1. We agree with our correspondent, that it is our duty to send the Gospel to the Heathen. We agree with him also in the position, that we ought to discharge our duty and leave the consequences to GOD. It should be remembered, however, that every general principle is received with implied limitations in practice. Thus we say it is the duty of a minister to preach the Gospel. It is his duty also to labor and leave the results to GOD. These are general principles which nobody disputes. But if a minister should walk up and down Broadway, and preach repentance to every man he meets; or if he should plant himself—as we have known one do—by the Fulton market, and preach the Gospel at all hours to all the idlers and vagabonds that would crowd around him, and persist in his employment day after day, in spite of the insults of his auditors and the remonstrances of his friends, under the plea that he ought to do his duty and leave the results to GOD, we should put him down for a madman. We scarcely need say that we bring this case as an illustration and not as a parallel. We adduce it merely to show, that while both the general principles of our correspondent are unquestionably true, they are yet understood habitually, and as it were instinctively, by the common sense of mankind, to involve certain necessary limitations in practice. The circumstances of *time, place*, and *manner* all come in, in the consideration of every minister, to limit the general and acknowledged duty of preaching the Gospel. Further, the illustration shows that the consideration of results is of great importance *in its place*. Thus, if a sober and faithful clergyman is urged by some heated visionary to go about the streets preaching repentance to all the by-passers, or to pray and exhort in the Park and the market-place, he may properly reply that such a course would be useless and attended with no good results; none, at least, which would not be greatly overbalanced by evil.—We repeat that we adduce this as an *illustration* and not as a parallel. What we say, then, is, that the prospect of results may be taken into account to determine *when*, and *where*, and *how* we are to preach the Gospel. But when these circumstances are determined and the sphere of duty is irrevocably designated, *then* we may and we ought to fling consequences to the winds, and proclaim the Gospel till the last drop of our life's blood is exhausted.

Hence there is no inconsistency in acknowledging the general principle of missionary duty and dissenting from the application of it in particular cases. As Christians and as Churchmen, we own the general duty of sending the Gospel to the Heathen. In strict consistency, however, with this view, it may be questioned whether it is the duty of the *American* Church at the present time, in view of all the circumstances of the case, to send out missionaries and sustain missionary establishments in certain particular parts of the heathen world; say Persia, China, Africa, or Kamschatka. To deny or abandon the general principle, would be to circumscribe Christianity within its present bounds. This would be weak and wicked. To reduce the general principle to action in those times and places to which it is not our duty to apply it, would be a criminal waste of strength. Were the divisions of the Christian world healed, were the American Church strengthened and enlarged to an extent any thing like commensurate with the demands which are made upon her on our own continent, were some of the existing institutions and distinctions in certain parts of the heathen world removed, and the political relations of heathen nations to the United States changed, (as has happened in the case of India in regard to Great Britain, and as may happen in the case of other nations with regard to us,)—then the indications of duty would be too plain to be resisted. But at present all these circumstances may be fairly taken into consideration in determining each local application of the general principle: and this is all for which we have contended. We have not entered into the particular discussion, whether missionaries ought to be sustained in Greece, or Africa, or Persia, or China. We have merely asserted that these are open questions, and thus justified our own course in suffering the question to be agitated in our columns, and vindicated one class of our correspondents from the reproach thrown on them of flying in the teeth of a decision of the General Convention. It is true our own opinion has been expressed; but this has been done incidentally, and for the avowed purpose of avoiding all disguise. The whole course of our paper has proved that we have no wish to obtrude our own opinion in the premises upon others. It was only when we found that the expediency of *particular* or *local* foreign missions was regarded by many as synonymous with the *general* duty, and thus was actually imposed upon us as a "settled principle" or law, that we spoke out in order to vindicate our own liberty and the liberty of the Church.

2. As to agencies. Here we agree with our correspondent.

3. As to the reflex influence of foreign upon domestic missions. Here also we are happy to agree with our correspondent. The reciprocal influence of which he speaks is founded in the nature of things; and so far from disputing the fact, we desire thankfully to receive the benefit of it. But ουδεν εις τα προθυμια, as the ferryman in Lucian tells his passenger: this is nothing to the purpose on the principles which our correspondent has assumed. The good influence of any particular foreign mission upon domestic missions is merely a *result* or *consequence*, while the question to be determined is, whether the particular foreign mission is itself a *duty*. Our correspondents, therefore, who may further discuss the subject will do well to consider the reflex influence of foreign missions upon domestic, either as *hors du combat*, or as a set off against opposite results in determining the preliminary question of duty.

But while in this we agree with our correspondent, we must add, that if he means to refer to the amount of donations as a test of the correctness of the principle, or of the soundness and ultimate salutary tendency of the regulations which have led to such donations, we should herein dissent from him, as in truth he would be found to dissent from himself, and to be shaping his course in conformity with human calculations of expediency, instead of deriving his rule of conduct from the foundations of duty. Nothing can be more fallacious than to consider the amount of donations as a test of this nature. The apparent or real recovery of a patient is no proof of the efficacy of the particular medicine which was previously exhibited. The change may be temporary, and such as, when it has passed away, may leave the system more prostrate than ever. Or, if the improvement be real, there are still a hundred things to be taken into consideration before the cure and the remedy can be allowed to stand to each other in the relation of cause and effect. Much more is this the case in the moral world, where the springs of action are vastly more elusive and complicated. Where foreign missions are earnestly advocated, the contributions to domestic missions are alleged to be greater than where domestic missions alone are advocated. We may admit the fact without admitting the inference, that the advocacy of foreign missions is *per se* beneficial to domestic missions. One question alone is enough to bar the inference, viz. Are both missions, when such results are obtained, advocated and enforced on *sound principles?* If missions are advocated on the principles of a false theology, principles which give an untrue and exaggerated representation of the spiritual state of mankind, and which tend to beget feverish excitements in the public mind, instead of forming it to the pure and lasting habits of Christian charity,—it is manifest that we have a solution of the phenomenon adduced by our correspondent without being encumbered with his paradox. But are we therefore to adopt the principles merely because of their large results? Our correspondent himself would be among the first to say, No. He would tell us, and every man of moral honesty and sound piety would tell us, first to settle the principles on which missions are to be advocated, and see that they are true, scriptural, primitive, and catholic, and leave the results to GOD. A crazy man has as much strength as ten sane ones, but who therefore desires to be bereft of his reason?

4. As to the position assumed by the Church at the last General Convention. Here, we regret to say that we differ *toto cœlo* from our correspondent. We have never sympathized in the joy with which her celebrated annunciation has been received, and the observation and reflection of nearly three years have matured our first apprehension into a firm conviction that the "glorious era," as it has been often called, was no better than a momentary infatuation. Hitherto we have been restrained by a very natural reluctance from saying aught on this subject to mar the general sentiment of gratulation and harmony. But the time is now near when it will be a duty to speak out plainly and fully.

5. Our correspondent thinks that our "opinion," meaning evidently the expression of our opinion, "is most unwise and impolitic." We beg to recall him to the principle which he has himself so ably and eloquently defended, requiring us to discharge duty without regard to consequences. The single question which we care to settle is, Are the opinions sound? If so, we are not to be deterred from expressing them by the fear of encouraging others in penuriousness. Our aim is to settle those general principles by which the charity of the Church may be directed in the manner most conformable to the dictates of duty and Christian prudence. As to our uncharitable readers, we adopt and apply to them the premonition of good Jeremy Taylor in his chapter on chastity: "If any man will snatch the pure taper from my hand, and hold it to the devil, he will only burn his own fingers, but shall not rob me of the reward of my care and good intention."

6. Our correspondent thinks that we have thrown "gloom and desolation over the present and future prospect of the Heathen." How so? We believe the Heathen to be in the hands of a gracious Father, who will judge them in mercy. But if we thought otherwise, how can the discussion of the best and wisest manner of directing Christian charity be said to cast a gloom over the prospects of the Heathen? Really, we are at a loss to see. If the questions which we suppose to be open were definitively and unalterably settled, then and then only would the charge of our correspondent be just. His concluding reflection, that the Heathen are passing with us to the grave, is one of great solemnity, and we pray GOD that our mind may be deeply impressed with its truth. But there is another reflection that presses on our mind with far deeper solemnity, and which is enough to overwhelm all who will heed it with an intense anxiety. It is, that millions in our country—especially in our large cities and our western borders—millions who are contiguous to us, who breathe our own air, who use our own language, nay, many of whom are every hour beseeching us to send them the word and ministry of reconciliation, and the blood of whose souls, unless we do all we can to save them, will be imperatively and undoubtedly required at our hands,—"are passing with us to the grave," and leaving their children to the fangs of heresy and infidelity. When this reflection presses on our minds, we feel it to be neither "unwise nor impolitic" to guard the ground of *special, proximate*, and *unequivocal* obligations, whenever there is the least danger of its being undermined by the *general, remote*, and *doubtful* duties inferred from a philosophic abstraction; even if that abstraction be dignified as a *principle* by the wisdom of the General Convention.

In conclusion, we have to thank our correspondent for the unmerited kindness with which he has spoken of our labors. So far as he attributes to us right intentions, we can receive his praise with a clear conscience. Probably we shall soon have occasion to tax his liberality still further; for we believe, after all, that these missionary differences are merely superficial indications of conflicting opinions that lie far beneath the surface. If so, the best way is to let these opinions be compared and known. It is an idle effort to be trying to make the trees grow in parallel lines of altitude, while the roots are so set as to give them slanting and opposite directions.

ST. THOMAS' CHURCH.—We regret that an act of momentary inadvertence should have laid us open to the following communication. In transferring the article in the Southern Churchman to our columns our single aim was to circulate the resolutions of the House of Bishops, the republication of which we considered a timely and sufficient reply to the aspersion which one of the southern papers has of late attempted to fasten on the Church, of favoring theatrical and other amusements of a licentious tendency. The expression, "member of the Church," we understood in its correct sense, and were little solicitous whether the paragraph in which it occurred had a "point" or not. But even if we had taken it in its other acceptation, we are too much in the habit of giving others the credit of thinking and acting for themselves, to pay much heed to the notion that the independent conduct of one communicant should be deemed a reproach on the other communicants or pastor of the church. The rector of St. Thomas' Church may be assured that his own reputation and that of his church stand far too high, in our judgment, to be even indirectly affected by any such remote and insulated facts. However, there was an impropriety in the mention of names at all, and for this reason the article ought not to have found a place in our columns unless the names had been previously expunged.

But while we cheerfully hold ourselves amenable to correction, we cannot think that we have reason to be flattered with the manner in which, in the present instance, it has been administered. Does the rector of St. Thomas believe us to be capable of "insinuating" what we are afraid to assert? Does he believe us to be capable of willingly "asserting" any thing to the disparagement of his own faithfulness or the purity of his communion? He knows that we are not: and we repose too confidently on his good opinion to suppose that he intended the imputation which his letter seems calculated to convey.

To the Editor of the Churchman.

Rev. and Dear Sir,—In your last number an article appeared, copied from the Southern Churchman, which may occasion some misapprehension, and therefore I trouble you with this note. It seems that Mr. George Jones has been engaged in some discussion on the subject of theatrical amusements with the Rev. Mr. Plumer of Richmond, Virginia; and in defending the Church against a statement of Mr. Jones, that she did not disapprove of a certain amount of worldly conformity in her members, the Rev. Editor of the paper named above, has seen fit to introduce St. Thomas' Church, New York, and you have reprinted it.

The day after I saw the article in the Southern Churchman, I received a letter from Mr. Jones written in Richmond, (the only communication I ever had from him,) and extract from it the following:—"I thus intrude upon your time to correct a misrepresentation in regard to an assertion said to have been uttered by me in the Capitol on Tuesday evening last, in my reply to the Rev. Mr. Plumer's attack upon the literature of my profession. I have written to Mr. Mead, the editor, and I have no doubt that the next number of the Southern Churchman will contain the correction. I did not say that I was a *member* of your church, but that I had been an attendant there &c.—my pew there, previous to my departure for Europe.—This explanation, Sir, was due to you if to no one else."

You are aware, Sir, that the phrase "member of the Church" is liable to be misunderstood by those not of our communion. We call all baptized persons members of CHRIST'S Church; others use it to signify communicants only. In this latter sense it would be understood by all Nonepiscopal readers of the Southern Churchman, and indeed by many who are Episcopalians upon reading the article in question; for the editorial is without point, unless Mr. Jones was understood to be a communicant, at least it so struck others as well as myself.

You are aware also, that it cannot be very gratifying to the feelings of a clergyman having a pastoral charge, to have his communicants or any of them represented to the world as being "lovers of pleasure more than of GOD;" and disregarding the expressed opinion of the House of Bishops, by indulging in a particular amusement which they have pronounced not to be quite consistent with the Christian character. More than that, Sir, it is not very creditable to the personal character and faithfulness of the minister of whose communicants such things are insinuated. I certainly do not mean to sit still, and have it either insinuated or asserted, that in St. Thomas' Church, our Christianity is of that accommodating character, that we think the piety or consistency of our communicants of no moment.

I certainly expected, after receiving Mr. Jones' letter, that the next number of the Southern Churchman would do me and my communicants justice, and contain the correction furnished to the Rev. Editor by Mr. Jones. I took it for granted also, that you would reprint it when it appeared. I confess that I was both mortified and surprised to find in the last number of the Southern Churchman, that my Rev. brother had not so deep a sense of what was due to me as Mr. Jones had. No notice was taken of Mr. Jones' letter to the editor, and not one word of explanation does the paper contain. I must therefore ask of you to do us justice. The number of my communicants is very large, and I believe as consistent in their Christian walk as their brethren of the other churches; and I assure you, I do not teach them, that provided they come to the sacrament of the Lord's supper, it is of no moment how they live. Mr. Jones is not and never was a communicant in St. Thomas' Church. He had a pew there some years since before he went to Europe. Since his return I have seen him in the church, a respectful and attentive listener, and am free to confess that I shall be happy to see him there again, and hope his visits may be profitable to his soul.

Respectfully your friend and brother,

The Rector of St. Thomas' Church, New York.

THE NEW YORK REVIEW.—The April number of this able periodical has just appeared. From its union with the American Quarterly, it was feared by some that it would lose its distinctive character as a Church Journal; but we are assured that no change whatever in this respect has been made or contemplated. It will still continue under the management of the original editor, *Professor Henry*, assisted by *Dr. Hawks*, as announced in the January number of the Review.

The present number contains nine *reviews* and thirteen *critical notices*, besides the usual amount of ecclesiastical and literary intelligence. The leading article on the "present state of the Church of England" is very ably drawn up, and contains a vast amount of information condensed into a small compass. This article cannot fail of doing much good, by removing prejudice, and correcting many mistaken notions, widely prevalent in this country in relation to English ecclesiastical affairs. The principal points which the writer attempts to establish and which we venture to say, he does establish, are—*1st*, that in point of spiritual prosperity and usefulness, the Established Church of England, of late years, has exceeded all parallel in her former history; and *2d*, that since the revolution in 1649 there has been no example of so much combined and earnest zeal against her as at the present time. The first point is proved by the admission of Dissenters themselves, as well as by the statistics of various Church societies which present, excluding such societies, in which Dissenters take a principal part, the gross sum of 509,598*l.* contributed in the year 1837, by the institutions of the Church of England, for benevolent and religious objects. In relation to this part of the subject, the writer very justly remarks, "The opinion expressed in our first sentence as to the present condition of the Church of England, is not of a kind which under any circumstances would admit of very definite proof in the comparatively small space which we can devote to the subject. It relates to the Church in Ireland as well as England, since the *Established Church* embraces the united kingdom. It is founded upon a general survey of facts, and is too universally acknowledged by Christian people in England to need any formal proof. And in what we shall say of its evidences, our object will be rather that of illustration than argument. To those indeed, who have little knowledge of the English Church, but as the traditionary tales of a past century, still retailed as if fresh gathered, would represent it; who take as sober truth all the trash of our newspapers and of the flippant tourist, whose mass of intelligence is culled from the wayside, and mixed with as many sour things as could be collected to give it savor. To those whose ideas are thus a mere compound of pluralities, and non-residences, and tithe exactions, and field-sports, and luxurious wealth, and lordly pomp, never suspecting gross exaggeration, nor seeking explanations, nor remembering that many evils of external arrangement may attach to an Established Church, which the state alone being answerable for, afford no criterion of the spiritual character of her pastors or their flocks; to such persons it may be almost new that any good can be spoken of the Church of England." But our limits forbid even a synopsis of this elaborate article, which we commend to our readers, as every way worthy not only of perusal but *study*. The review of Prescott's, "*Ferdinand and Isabella*," of the "*Antiquitates Americanæ*," or the "*Discovery of America by the Northmen*," and the "*Supreme Court of the United States*," are all able, and are evidently from the pens of practiced writers and thorough scholars.

We had intended to extend our remarks to the Review of the dioceses, and the critical notices at the end of the volume, but have not room at present. Suffice it to say that they are excellent, and sustain the good opinion which we have before expressed of this valuable Journal. L.

The Eastern Diocese.—The following circular, from the Rt. Rev. Bishop Griswold to the clergy and people of his diocese, confirms the impression produced by the proceedings of the last adjourned Convention, held in Boston, that the election which was then made of Dr. Potter, of Union College, as assistant bishop, must be confirmed by a state Convention before it could be valid. We can scarcely doubt, however, the course of Massachusetts at its approaching Convention. The choice of the Eastern Diocese will be found, if we are good at prophesying, to be the choice of Massachusetts.—*Southern Churchman.*

It is thus that the editor of the Southern Churchman introduces the circular of Bishop Griswold to his readers. We have been struck by the different impression which the Bishop's letter has made on us and the editor of the Southern Churchman. The bishop says that "he intends, with divine permission, to present the subject particularly before the Convention of this the said State of Massachusetts at their next Annual Convention, which is to meet in Boston, on the third Tuesday of June next, and to propose to their consideration the question of their proceeding then and there to the election of one to be an assistant bishop in the Eastern Diocese during the life of the present incumbent, and to succeed him as bishop of the Protestant Episcopal Church in the State of Massachusetts." Now, we understand this to be a proposition to submit the question *de novo* of the election of a bishop, to the Convention of Massachusetts, who, in the event of his being chosen, will be an assistant bishop *in* but not *of* the Eastern Diocese during the life of the present incumbent. The editor of the Southern Churchman, on the contrary, has understood the letter as proposing that the approaching Convention of Massachusetts will be called on to confirm the election already made of one to be an assistant bishop *of* the Eastern Diocese. If the editor of the Southern Churchman has rightly understood the bishop's letter, then the remarks which we made upon it were misplaced.

CAMP MEETINGS.—We have been informed on responsible authority, that the scenes described in the letter on camp meetings lately inserted in our columns did not happen in the vicinity of the place where the letter is dated, and where the reader is led by this circumstance to believe that they did happen. Had we known this we should not have inserted the letter; for, however correct the description, we cannot but think that there is a want of ingenuousness in thus misleading the reader as to the scene of the transaction.

MATRIMONY.—The Catholic Herald denies that the authority of the Church is necessary to give validity to matrimony. We are happy to receive the denial as it removes ground that would otherwise exist for the imputation of intolerance. The editor explicitly avows and stands by the distinction between *validity* and *lawfulness*; assuring us that the marriages of Protestants are *valid*, but that they are not *lawful*. May we ask whether the Church of Rome extends the same view to the other sacraments as administered by Protestants? And if not, how the exception in favor of matrimony is reconciled with its sacramental character?

EPISCOPAL VISITATION.—The Bishop's routine of visitation has been altered by the addition of Peekskill.

ACKNOWLEDGMENTS.—We have been reluctantly obliged to defer the usual acknowledgments. They will appear in our next.

TO CORRESPONDENTS.—We doubt whether "Percy" is well suited to the peculiar character of our paper. "A" and "Philarchaeus" in our next.

The Circular of the Board of Missions in our next.

ERRATUM.—In the article signed "Clericus," in last week's Churchman, for '*term* immersion' read '*trine* immersion.'

From the (Charleston) Gospel Messenger.

BISHOP BOWEN'S ADDRESS TO THE CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN SOUTH CAROLINA.

Brethren of the Clergy and of the Laity,—I will detain you but a little while from the regular business for which you have come together, with the statement required from me, of the duties and transactions of the short period between the last Convention held in May, and the present.

On the adjournment of the Convention, I proceeded to fulfil an engagement which I had made, to visit the churches of Augusta and Savannah, and having administered confirmation in them, proceeded to St. Luke's parish; where, at the chapel of the Holy Trinity, in Grahamville, the Rev. Mr. Dupont was admitted to Priests' Orders, with the assistance of the Rev. Mr. Elliott of Prince William's, and the Rev. Mr. Webb of St. Luke's. Mr. Dupont had been elected rector of the church in Grahamville, which forms a distinct pastoral charge within St. Luke's parish; instituted with the perfect consent and satisfaction of the parish, several years since He is now the faithful and valued rector of that church.

St. Bartholomew's parish was visited on my way to the city, and confirmation administered at Walterboro'. Prince William's parish was visited in October, and the chapel at Walterboro', again, for the sake of persons specially desiring to be confirmed, and who were unavoidably absent at the time of my visit to that village in May.

Subsequently, in November, confirmation was administered in St. Paul's Church, Radcliffeborough, for the churches of the city; and in December, Christ Church parish was visited, with a view to the administration there of the same rite by particular desire. No plan or course of official duty being by a compliance with that desire subjected to any interruption, it was readily and cheerfully given. Grace Church, Moultrieville, was visited in August. An appointment, twice made, to visit St. James' Church, James Island, was as often frustrated, by great inclemency of weather.

The whole number of persons confirmed since the Convention in May, those of the congregations of Augusta and Savannah included, is 139. It has been necessary to deny myself the satisfaction I could have found, in extending my attention to other churches in Georgia than the two which I have mentioned. These are accessible to me without any great addition to the time which is occupied in visiting the churches of our own diocese. Others are so remote, that the time and labor necessary to any personal attention to be extended to them, are more than can be given, consistently with my more immediate duties and my strength. I have accordingly declined all Episcopal duty in Georgia, except such as may, if specially desired, be occasionally done at Savannah and Augusta. That diocese will be able, we may hope when a year or two more shall have elapsed, to provide itself with Episcopal ministrations of its own, by satisfactory arrangements of its Convention; and in the mean time, the bishop of Tennessee, will, it is hoped, find it practicable to visit those of its churches which are most remote from us, and perform at them the necessary offices of the Episcopate. A concurrent request of myself and some of the clergy interested, was conveyed to him to that effect, on his recently coming into Alabama, to hold a Convention of its churches.

Having requested the Rev. Dr. Gadsden, the Rev. Mr. Trapier, and the Rev. Mr. Barnwell, to prepare a cathechism, such as the Convention had expressed a desire to have provided for the use of ministers, lay-catechists and others, in the religious instruction of the slave population of our parishes, such a work has been executed by them in a manner which will, I hope, be found well adapted to the purpose; and having been published early in the summer, was placed at the Depository of the Society for the Advancement of Christianity, for sale and distribution. The clergy and others, interested in the religious instruction of the colored people will not fail, it is hoped, to furnish themselves with this manual.

I have nothing to report to you, that should, in any degree, discourage our hope of a better and better result from the instruction, in aid of which the catechism to which I have adverted has been required. The clergy who have given themselves to this work, have found encouragement in a degree of success, warranting the reasonable hope of more. Much importance, may with reason attach to the instruction of these people according to the sober and practical character of the worship and doctrine of our Church. Mr. Screven's ministry as a missionary on the Wateree, is chiefly occupied among the slave population, and another instance of this self-denying zeal has been added to his, in the acceptance by the Rev. Mr. Webb, of an appointment to serve in a similar manner in Prince William's parish. It seems to me for obvious reasons important, that as subjects of the ministry of any who take up this service, these people should only be assembled on the plantations, or within the limits of the estates of the proprietors respectively, in suitable places provided for this purpose; and that in no instance should the wish be entertained by the missionary, or indulged by the proprietors, to have places of worship, peculiar to them, erected in the parishes, for general congregations gathered from several plantations. Permission might, however, properly be asked and given, to assemble on one plantation, where a house might be provided, the colored inhabitants, if not too numerous, of one or two neighboring ones, in order to bring the number of places of appointment for divine service within a compass not too great for any reasonable estimate of the time or strength of the minister employed. Catechists, being white persons, should, if possible, be obtained to help the ministers engaged in this species of labor. I will add nothing more on the subject, but my earnest request, that our clergy will in every instance observe respecting it a scrupulously prudent course, and "give no offence in any thing, that the ministry be not blamed."

The Rev. Mr. Trapier has resigned the charge of the church on James' Island, that he may give his undivided attention to the duties of his mission among the poor in this city; and the Rev. Mr. Wallace has become the rector of that church.

The Rev. C. C. Pinckney has given notice of his intention to resign the charge of St. James' Santee, in the spring, that he may devote his whole time to the church at Greenville, between which, and St. James' his services have been hitherto divided.

The resignation by Mr. Webb of the rectorship of St. Luke's parish, in order to his entering on the service mentioned in Prince William's, is the only other instance of change which has taken place within the year, in the general condition of our ministry in the diocese; except "the renunciation of the ministry," agreeably to the 38th canon, by the Rev. W. Elliott, deacon, who was the assistant minister of St. Paul's Radcliffeborough, and his displacement accordingly, from all relation to the Church as one of its ministers. It is proper for me to mention, that "no causes affecting his moral standing" led to the "declaration made," by Mr. Elliott, of "his determination not to officiate any more as a minister of this Church," his renunciation of and consequent "displacement from the ministry."

Mr. Boone, a presbyter of the diocese who had previously accepted an appointment to serve as a missionary of the Domestic and Foreign Missionary Society of our Church, in China, has, since the last Convention, taken his departure for his distant field of service.

The Rev. R. A. Henderson has been received as a presbyter of this diocese, regularly dismissed to it, from that of Pennsylvania. He is serving the Church at St. Augustine.

No other clergyman has been added to the diocese since the last Convention, and no ordination has taken place, except that already mentioned, of Mr. Dupont.

Four persons have been added to our small list of candidates for orders, viz. William Dehon, Thomas Grimke Drayton, Wilson Hall, and Alsop Woodward; making the whole number now on that list to be eight. The smallness of the number of candidates for the ministry, not here only, but in proportion to the need there is of them, every where in the United States, is one of the signs of the times, calling for the deepest concern of every friend of religion and the Church. All proper steps should be taken by the clergy, let me repeat, as I have said before, to induce young men of talents and piety, to desire this calling. Throughout our immense western, north and south-western states and territories, there is a constant and increasingly anxious call for ministers of our Church. Unhappily, the character of the day is adverse to the hope of any supply of them adequate to the moral exigency of our country. The ambition of wealth and secular influence, is the prevailing and predominant principle of action, in a manner painfully discouraging to the expectation of any, that he may turn the thoughts of the young, the most rightfully subjected to his influence, to a pursuit, whose lot in general, is poverty, and at best is little else. Yet let not the effort cease to be considered a duty, by which some addition, may, from time to time, be made to the number of those who will "take the cross and follow," where the interest of the Redeemer's kingdom may call them, in our morally indigent and suffering country.

The interest, as it now exists, of this diocese, in our General Seminary, will be brought before you by a committee, which has been as usual appointed to report to you on the subject of it.

The annual quota of this diocese, towards the expenses of the General Convention, was not paid in 1837. For that year, therefore, and this, it may be incumbent on us now to make provision for the payment expected from us.—A special committee had better perhaps have the subject referred to them, or the treasurer be directed to make the payment.

The proposed alterations of the constitution and liturgy of the Church, will be acted upon by the General Convention to be held in September next, and your determination in relation to them must therefore be now expressed.

In closing this brief address, I cannot but congratulate you on the generally happy condition of the diocese. GOD has crowned the year to us with goodness, as to the degree of health which has been experienced among its ministers and people. Harmony and peace, notwithstanding some practical variances of sentiment, reign throughout our household of faith. In a temporal point of view, the welfare of our parishes, has not, I believe, declined; and although in a spiritual, there is some declension, calling for our concern and prayer, yet the persevering fidelity and constancy of the clergy, must, in GOD'S own time, be productive of good, in a degree, which however seemingly small to them, "He who knoweth the hearts and trieth the reins of men," will estimate better than themselves, and set to the account of their stewardship, in their favor. Such persevering fidelity and constancy, accompanied with patience of discouragement and personal inconvenience, I believe to characterize the ministry of the diocese, without exception; at the same time that I am not possessed of information of any neglect or delinquency in things even of outward order, which had been made by vows of ordination indispensably obligatory for all. It is my own confirmed persuasion, that the more scrupulously we act on a strict and exact construction of these vows, allowance being made for unavoidable necessity, the greater must be the usefulness, the more salutary the influence of our ministry.

I have nothing more with which to detain you, and commend your deliberations to the divine blessing and direction. May the spirit of love and peace be with you throughout them.

NATHANIEL BOWEN.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah, *evening*.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

Episcopal Acts by the Bishop of this Diocese.—City of New York. Fifth Sunday in Lent, April 1, in Grace Church, admitted to the Priesthood the Rev. John D. Ogilby, Deacon, Professor of Greek and Latin in Rutgers' College, New Brunswick, N. J., and also, at the request and on the behalf of the Bishop of New Jersey, the Rev. Frederic Ogilby, Deacon, of that diocese, at present assisting the rector of Grace Church. Morning prayer was read by the Rev. Samuel H. Turner, D. D., Professor of Biblical Learning and the Interpretation of Scripture in the General Theological Seminary, assisted by the rector, the Rev. Thomas H. Taylor, D. D., who read the lessons, and who also presented the candidates; and the sermon preached by the Bishop.

Bishop Onderdonk proposes making a visitation of a few weeks, as follows:—

Third Sunday after Easter, May 6, St. Paul's Church, *Troy*, A. M.; Lansingburg, *Rensselaer county*, 4 P. M.; 7, West Troy, *Albany county;* 8, Cohoes: 9, Waterford, *Saratoga county;* Friday, 11, Hoosick Falls, *Rensselaer county*.

Fourth Sunday after Easter, May 13, Mechanicsville, *Saratoga county*, A. M.; Stillwater, 4 P. M.; Tuesday, 15, Whitehall, *Washington county*, laying of corner-stone and confirmation; Thursday, 17, Milton, *Saratoga county;* 18, Charlton; 19, West Charlton.

Fifth Sunday after Easter, or Rogation Sunday, May 20, Duanesburg, *Schenectady county;* Tuesday, 22, Rensselaerville, *Albany county;* 23, Oakhill, *Greene county;* Ascension-day, May, 24, Greeneville, 25, Cairo.

Sunday after Ascension, May 27, Windham; Tuesday, 29, Walton, *Delaware county;* 30, Unadilla, *Otsego county;* Friday, June 1, Burlington Flats.

Whitsunday, June 3, Cooperstown: Wednesday, 6, Pleasant Valley, *Dutchess county;* Friday, 8, Marlborough, *Ulster county*.

Trinity Sunday, June 10, Fishkill, *Dutchess county*, ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county*, ordination A. M., confirmation P. M.; Thursday, 14, Monticello. *Sullivan county*. Saturday, 16, Peekskill, *Westchester county*, conseeration A. M., confirmation P. M.

First Sunday after Trinity, June 17, St. Andrew's Church, *New York*.

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county*, 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county*.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

The Rev. George B. Engle, deacon, has been recommended to the Bishop of this diocese by the Standing Committee for admission to the order of Priests.

The Bishop proposes giving notice hereafter in this way to distant candidates for orders, of their papers having been favorably acted on by the Standing Committee.

SUMMARY.

A petition to both houses of parliament, signed by the archdeacon of Dorset, is now in course of signature by the clergy of the archdeaconry, deprecating the suppression of the see of Sodor and Man, and the annexation of that diocese to that of Carlisle. There are so many and such powerful reasons for the preservation of this ancient see in its integrity, that we have little doubt the petitions will be signed by every clergyman in the county.

Salisbury Herald.

Liverpool Town Mission.—During the past month the agents of this society have made 3,501 visits, 650 of which were to sick persons. They have held 168 small meetings, attended by about 3,220 persons, and circulated 2,277 religious tracts. They have also lent numerous copies of the Scriptures and religious books among the poor, and have induced many parents to send their children to school; one agent alone has sent eleven children to school during the month.—*Liverpool Standard.*

Monument to Wickliffe.—This monument, by Mr. R. Westmacott, jun., has recently been affixed in the church at Lutterworth. The great reformer is represented in the act of addressing a group of his countrymen, and directing their attention to his translation of the holy Scriptures, which is lying open by his side. Two Romish ecclesiastics are present; one looking angrily at him, while the other appears attentively listening to his address, and is grasping the wrist of his fellow to prevent his striking him.—*British Magazine.*

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 15 Whitehall.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 10 Columbia.
Brown, Rev John W, 15 Le Roy Place.
Carder, Rev James D, 663 Broadway.
Coghlan, Rev James, 266 Fourth.
Colton, Rev Calvin, 101 East Broadway.
Cooke, Rev James W, 23 Cliff.
Cuming, Rev Francis H, 24th street, 2d door from 4th Avenue.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M, 371 Hudson.
Frazer, Rev Alexander, 341 Pearl.
Hackley, Rev Charles W, 116 Sullivan.
Hammell, Rev William, 56 Carmine.
Haight, Rev Benjamin I, 186 Henry.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston.
Henry, Rev Caleb S.
Higbee, Rev Edward Y, 65 Murray.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Lot, 192 Allen.
Kellogg, Rev Ezra B, 401 Hudson.
Kelly, Rev Charles V, 701 Broadway.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 186 Canal.
Niles, Rev William W, 12 Ridge.
Peck, Rev Isaac, 77 Anthony.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 9 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Smith, Rev Hugh, 97 Nineteenth.
Staunton, Rev William.
Storrs, Rev Henry L, 123 Bleecker.
Taylor, D D, Rev Thomas H, 1 Rector
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 22d street, west of 9th Avenue.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, Broadway, corner of Leonard.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev Lloyd, 14 Burton.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W.
Cutler, D D, Rev Benjamin C, 152 Washington.
Diller, Rev Jacob W, 209 Fulton.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, Johnson, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

☞ Notice of alterations in this list should be sent to the office, 28 Ann street, by the 25th of each month.

CALENDAR.

APRIL.

8. Sunday before Easter.
9. Monday before Easter.
10. Tuesday before Easter.
11. Wednesday before Easter.
12. Thursday before Easter.
13. Good-Friday.
14. Easter-Even.
15. EASTER-DAY.
16. Monday in Easter-Week.
17. Tuesday in Easter-Week.
22. 1st Sunday after Easter.
25. St. Mark.
29. 2d Sunday after Easter.

NOTICES.

EIGHTH WARD PROTESTANT EPISCOPAL CHURCH, corner of Prince and Thompson streets. A committee will attend at this church, for the purpose of renting the Pews on Friday and Saturday, for several weeks, from 3 to 6 P M. A diagram of the ground floor is left with Mr. Sherman, at the Protestant Episcopal Press, where Pews may be secured.

April 4, 1838.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ Church on Monday evening, 9th inst., at half past seven o'clock.

CHARLES W. CARMER,
New York, April 7, 1838. Recording Secretary.

PROTESTANT EPISCOPAL TRACT SOCIETY.—A regular meeting of the Board of Trustees will be held on Tuesday evening next, the 10th inst., at the Sunday school-room of St. John's Chapel at half past 7 o'clock. PIERRE E. F. MCDONALD, Secretary.

NEW YORK BIBLE AND PRAYER BOOK SOCIETY.—A meeting of the board of Managers will be held on Tuesday evening next, the 10th inst at the Sunday school-room of St. John's Chapel at 7 o'clock.

H. E. DAVIES, Secretary.

The New York Female Benevolent Society, whose object is to relieve the unfortunate and destitute, and to reclaim the wanderer, intend holding a Fair in the month of June, for the purpose of increasing their funds.

They appeal to the benevolent part of their fellow-citizens, to aid them in their efforts, by donations of work or materials for the same which will be thankfully received at the following places.

MRS. LATHROP, 75 Christopher st.
MRS. RICHARDS, 44 White st.
MRS. MEAD, 48 Cliff st.

And at the Prot. Epis. Press, 28 Ann st.
March 27. 1838. 2m

PRESS DEPOSITORY.

No. 28 ANN-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending April 5, from the following persons, viz.

Rev. Thomas S. Judd; Postmaster. Brooks Cove; Rev. S. G. Litton; E. S. Perkins; Rev. H. Crosdale, 2 letters, 1 with remittance; Rev. P. P. Irving; Hogan & Thompson; Miss June; Rev. C. Dresser, with remittance; Rev. E. Allen, with remittance; Postmaster, Auburn, N. Y.; George H. Wood, with remittance; L. Handerson; Rev. S. R. Grant; Postmaster, Louisville, Ky.; Rev. W. White.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. H. Crosdale, with remittance; Thos. Latimer; Postmaster, Middleville, with remittance; Rev. G. W. Natt, with remittance; Miss. C. B. Waltington; Postmaster, Maumee City; Lucius. N. Gridley.

Packages forwarded by the Prot. Episc. Press and Episc S. S. Union, from March 29th to April 5th, inclusive.

Henry and William A. Barber, 1 pkge, Newport, R. I., steamboat Rhode Island; Z. Clark, 1 pkge, Troy, N. Y., steamboat Swallow; E. H. Pease, 1 pkge, Albany, sent to D. Appleton & Co.; R. S. Adams, 1 pkge, Norwich, Ct., steamboat Norwich; Thomas Latimer, 1 pkge, Philadelphia, sent Union Line; Miss Waltington, 1 pkge, St. Croix, brig Clitus; George Rowland, 1 pkge, Norfolk, Va., schr. I. W. Kimpton.

TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee ROOTS which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.

Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 28 Ann street.—Price one Dollar and twenty-five cents.

April 4 tf

PRIVATE INSTRUCTION.—The subscriber, who has been for several years Principal of a Young Ladies' Classical Seminary in Massachusetts, having removed his family to this city, is desirous of procuring a few classes of young Ladies for private instruction, in the various branches of a thorough English ann Classical Education. Classes can commence immediately.

Particulars may be learned by application, either personally or by letter, to R. Phipps, 84 Nineteenth street.

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D.
Rev. J. Milner, D. D, Rev. J. A. Vaughan,
Rev. F. L Hawks, D. D. Hon. Judge Oakley,
Rev. J F. Schroeder, D. D. S. Payne, Esq.,
Rev. S. Seabury, D. D. Rev. J. M. Wainwright.
March 28, 6t.

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith. D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 28 Ann-street. s30tf

FOR SALE.—A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

IRVING INSTITUTE.—An English and Classical Boarding School, Tarrytown, Westchester co.; WILLIAM I. LYON, CHARLES H. LYON, Principals. To be opened on the first of May next.

The location is perhaps the most desirable that could be selected on the Hudson. Tarrytown is well known to be one of the oldest and most pleasant towns in this section of the country—altogether salubrious and moral. It is distant about twenty-five miles from New York, and is visited morning and afternoon by a steamboat from the city.

A commodious brick edifice is now erecting expressly for the purpose. The grounds are ample, affording abundant opportunity for healthy sports in the open air, and quite retired from the village. The site being elevated, the prospect is extensive and delightful, commanding a view of the river from New York to the Highlands.

The teachers and pupils will reside in the family of one of the Principals, eat at the same table, sleep under the same roof, and constitute in all respects, one family; and the discipline will be entirely of the parental kind. Every reasonable exertion will be made to render the institution pleasant and comfortable, the studies interesting and agreeable, and to promote the health and happiness of the pupil.

The Principals flatter themselves that, from many years' experience, and their uniform success in the management and instruction of youth, and a passionate fondness for the profession, they possess the requisite qualifications for the arduous and responsible duties they have undertaken.

The moral welfare of youth being always a consideration of the highest importance, it will be an object of solicitude with the Principals to bring their pupils to conduct themselves under the salutary influence of moral and religious principles, without interfering at all with the tenets of particular denominations. Each pupil must be provided with a Bible, and will be required to attend at family prayers morning and evening, and public worship on the Sabbath in one of the churches (of which there are four) in the village—such place as may be agreeable to the wishes of parents or guardian.

The system of education pursued in this institution if designed to prepare the pupil for the active duties of life, or for a course of professional or collegiate studies, and is desired, for any degree of collegiate advancement. The studies embraced in the plan of the seminary, and which will be pursued by the pupil according to the wishes of parents or the discretion of the Principals, are,

Orthography, Reading, English Grammar, Rhetoric, Geography, Astronomy, History, Composition, and Elocution; Arithmetic, Algebra, Mensuration, Geometry, Trigonometry, Surveying, Penmanship, and Bookkeeping; Chymistry, Natural Philosophy, Botany, Geology, Mineralogy and Natural History; Latin, Greek, Hebrew, French, and Spanish Languages; Greek and Roman Antiquities; Ancient Geography and Mythology.*

The plan adopted is designed not merely to advance and perfect the pupil in the branches studied, but to develope and instruct the *judgment*, to enlighten the *understanding*, to form the *habits*, and to give a moral and useful direction to the *inclinations*. The object continually kept in view is to fit them for an efficient discharge of the duties to which they are rising in life; to qualify them to become intelligent and useful members of the community; worthy and patriotic citizens of this republic.

The Principals are determined that the instruction in the several departments shall be most thorough; to accomplish which all subjects will be treated as practically as possible, and illustrated and enforced in such a way as to exercise the understanding of the pupil rather than to burden his memory. It will accordingly be the effort of the instructers, while they remove embarrassments and restraints from the minds of the pupils, to assist their thinking and reasoning powers to discover the truth and the principles on which it depends.

The year will be divided into two sessions—one commencing on the 1st May, and the other on the 1st November, each succeeded by a vacation of three weeks. At the close of each session there will be a public examination and exhibition, at which certificates and prizes will be awarded to meritorious scholars. Parents and guardians will receive a special invitation to attend.

Terms, $100 per session, payable in advance, or within thirty days from the commencement of the session. This will include tuition, board, washing, mending, fuel, light, &c., and also the use of the library. There will be no extra charges.

Pupils can remain in the family of the Principal during the vacations, if desired—subject to charge for board.

Tarrytown, January, 1838.

Reference by permission to the following gentlemen: Rev. Dr. Creighton, Rector of Christ Church, Washington Irving, Esq., Steuben Swartwout, Esq., Tarrytown.—Rev. Edward N. Mead, Singsing. Rev. Dr. Mead, Norwalk, Ct. Nathaniel C. Hart, Esq., Sawpits. Rev. Dr. Fisk, Pres. Wesleyan University, Middletown, Ct. Hon. Gulian C. Verplanck, Wm. A Duer, L.L.D., Pres. Col. College, Rev. Dr M'Vickar, Rev. Dr. Berrian, Rev. Dr. Hawks, Rev. Dr. Bangs, Harper & Brothers, Dr. J. R. Van Rensselaer, Dr. T. S. Barrett, David Graham, Esq., Lyman Cobb, Esq., George T. Trimble, Esq., New York City.

* The Principals wish it distinctly understood, that no branch is *professed* to be taught which will not be taught *in the most thorough manner*.

March 29, 6w.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.
Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem;* with a preface, by the Rt Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and fo sale by the Protestant Episcopal Press, 28 Ann street. d5tf

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque*.

"The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm. Ellis. London 8vo., *Turkey morocco*.

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo. *extra binding*. A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque*.

"Stebbins' Presentation Bible."—London. With notes, A splendid article. In a variety of sizes and bindings.—Published expressly for *presents*.

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr. and Mrs. Bleecker, of Sing Sing. Its healthy situation, commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

TERMS—$200 per annum, payable quarterly in advance; including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

EXTRA CHARGES—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. GEORGE W. BLEECKER, Principal.

March 17. 8t

POETRY.

From the British Magazine.

TRANSLATION FROM BUNSEN'S GERMAN HYMN AND PRAYER-BOOK.

New Year's Hymn.

Thou crownest the year with thy goodness and thy paths drop fatness.—Ps. lxv. 12.

Lord, thou that ever wast and art!
The year hath pass'd away,
And claims from thankful voice and heart
The tribute of a lay:
Thanks, Lord, for life, and peace, and rest,
For counsel, comfort, all the best,
Each act of every day.

Let this year also blessed be
Which thou dost newly give;
Grant to us power (power flows from thee)
In fear of thee to live:
Thou guardest us, O Lord, thou pour'st
Increase of good on men when first
They for thy kingdom strive.

Oh, grant me peace and joy this year;
But should from fortune spring
Corruption, let me rather bear
A cross and suffering;
Let me with patience arm my mind,
Nor cast on him a thought unkind
To whom thy mercies cling.

Guard, with a father's love, thine own
This year, O Lord, again;
Take pity on the outcast's groan,
Help all afflicted men,
Let blessings each good act attend,
Thy Spirit on our princes send,
To counsel and restrain,

That wisdom, justice, so may thrive,
And share with them their seat;
That virtue and content may live
Here in a safe retreat;
That with us faith and love may be;
Grant this, O Father, this which we
Through Christ thy Son entreat.

[This hymn was written by Christian Furchtegott Gellert. 1757.]

From Mr. Stowe's Report on Elementary Public Instruction in Europe.

MEANS OF SUSTAINING THE SYSTEM OF COMMON SCHOOL INSTRUCTION.

1. Teachers must be skilful, and trained to their business. The old mechanical method, in which the teacher relies entirely on his text-book, and drags every mind along through the same dull routine of creeping recitation, is utterly insufficient to meet the wants of our people. It may do in Asiatic Turkey, where the whole object of the school is to learn to pronounce the words of the Koran in one dull, monotonous series of sounds; or it may do in China, where men must never speak or think out of the old beaten track of Chinese imbecility; but it will never do in the United States, where the object of education ought to be to make immediately available, for the highest and best purposes, every particle of real talent that exists in the nation. To effect such a purpose, the teacher must possess a strong and independent mind, well disciplined, and well stored with every thing pertaining to his profession, and ready to adapt his instructions to every degree of intellectual capacity and every kind of acquired habit. But how can we expect to find such teachers, unless they are trained to their business? A very few of extraordinary powers may occur, as we sometimes find able mechanics and great mathematicians who had no early training in their favorite pursuits; but these few exceptions to a general rule will never multiply fast enough to supply our schools with able teachers. The management of the human mind, particularly youthful mind, is the most delicate task ever committed to the hand of man; and shall it be left to mere instinct, or shall our schoolmasters have at least as careful a training as our lawyers and physicians?

2. Teachers, then, must have the means of acquiring the necessary qualifications; in other words, there must be institutions in which the business of teaching is made a systematic object of attention. I am not an advocate for multiplying our institutions. We already have more in number than we support, and it would be wise to give power and efficiency to those we now possess before we project new ones. But the science and art of teaching ought to be a regular branch of study in some of our academies and high schools, that those who are looking forward to this profession may have an opportunity of studying its principles. In addition to this, in our populous towns where there is opportunity for it, there should be large model schools, under the care of the most able and experienced teachers that can be obtained; and the candidates of the profession, who have already completed the theoretic course of the academy, should be employed in this school as monitors or assistants, thus testing all their theories by practice, and acquiring skill and dexterity under their head master. Thus, while learning, they would be teaching, and no time or effort would be lost. To give efficiency to the whole system, to present a general standard and a prominent point of union, there should be at least one model-teachers' seminary at some central point, as at Columbus, which shall be amply provided with all the means of study and instruction, and have connected with it schools of every grade, for the practice of the students under the immediate superintendence of their teachers.

3. The teachers must be competently supported, and devoted to their business. Few men attain any great degree of excellence in a profession unless they love it and place all their hopes in life upon it. A man cannot, consistently with his duty to himself, engage in a business which does not afford him a competent support, unless he has other means of living, which is not the case with many who engage in teaching. In this country especially, where there are such vast fields of profitable employment open to every enterprising man, it is not possible that the best of teachers can be obtained, to any considerable extent, for our district schools at the present rate of wages. We have already seen what encouragement is held out to teachers in Russia, Prussia, and other European nations, and what pledges are given of competent support to their families, not only while engaged in the work, but when, having been worn out in the public service, they are no longer able to labor. In those countries, where every profession and walk of life is crowded, and where one of the most common and oppressive evils is want of employment, men of high talents and qualifications are often glad to become teachers even of district schools; men who in this country would aspire to the highest places in our colleges, or even our halls of legislation and courts of justice. How much more necessary, then, here, that the profession of teaching should afford a competent support!

Indeed, such is the state of things in this country, that we cannot expect to find male teachers for all our schools. The business of educating, especially young children, must fall, to a great extent, on female teachers. There is not the same variety of tempting employment for females as for men; they can be supported cheaper, and the Creator has given them peculiar qualifications for the education of the young. Females, then, ought to be employed extensively in all our elementary schools, and they should be encouraged and aided in obtaining the qualifications necessary for this work. There is no country in the world where woman holds so high a rank or exerts so great an influence as here; wherefore her responsibilities are the greater, and she is under obligations to render herself the more actively useful. I think our fair countrywomen, notwithstanding the exhortations of Harriet Martineau, Fanny Wright, and some other *ladies* and *gentlemen*, will never seek distinction in our public assemblies for public discussion, or in our halls of legislation; but in their appropriate work of educating the young, of forming the opening mind to all that is good and great, the more they distinguish themselves the better.

4. The children must be made comfortable in their school; they must be punctual, and attend the whole course. There can be no profitable study without personal comfort; and the inconvenience and miserable arrangements of some of our school-houses are enough to annihilate all that can be done by the best of teachers. No instructer can teach unless the pupils are present to be taught, and no plan of systematic instruction can be carried steadily through unless the pupils attend punctually and through the whole course.

5. The children must be given up implicitly to the discipline of the school. Nothing can be done unless the teacher has the entire control of his pupils in school hours, and out of school too, so far as the rules of the school are concerned. If the parent in any way interferes with or overrules the arrangements of the teacher, he may attribute it to himself if the school is not successful. No teacher ever ought to be employed to whom the entire management of the children cannot be safely intrusted; and better at any time dismiss the teacher than counteract his discipline. Let parents but take the pains and spend the money necessary to provide a comfortable schoolhouse and a competent teacher for their children, and they never need apprehend that the discipline of the school will be unreasonably severe. No inconsiderable part of the corporate punishment that has been inflicted in schools has been made necessary by the discomfort of school-houses and the unskilfulness of teachers. A lively, sensitive boy is stuck upon a bench full of knot-holes and sharp ridges, without a support for his feet or his back, with a scorching fire on one side of him and a freezing wind on the other; and a stiff Orbilius of a master, with wooden brains and iron hands, orders him to sit perfectly still, with nothing to employ his mind or his body, till it is *his turn to read*.—Thus confined for hours, what can the poor little fellow do but begin to wriggle like a fish out of water or an eel in a frying pan? For this irrepressible effort at relief he receives a box on the ear; this provokes and renders him still more uneasy, and next comes the merciless ferule; and the poor child is finally burnt and frozen, cuffed and beaten into hardened roguery or incurable stupidity, just because the avarice of his parents denied him a comfortable school-house and a competent teacher.

6. A beginning must be made at certain points, and the advance towards completeness must be gradual. Every thing cannot be done at once, and such a system as is needed cannot be generally introduced till its benefits are first demonstrated by actual experiment. Certain great points, then, where the people are ready to co-operate, and to make the most liberal advances in proportion to their means, to maintain the schools, should be selected, and no pains or expense spared till the full benefits of the best system are realized; and as the good effects are seen, other places will very readily follow the example. All experience has shown that governmental patronage is most profitably employed, not to do the entire work, but simply as an incitement to the people to help themselves.

To follow up this great object, the legislature has wisely made choice of a superintendent whose untiring labors and disinterested zeal are worthy of all praise. But no great plan can be carried through in a single year; and if the superintendent is to have opportunity to do what is necessary, and to preserve that independence and energy of official character which is requisite to the successful discharge of his duties, he should hold his office for the same term and on the same conditions as the judges of the Supreme Court.

Every officer engaged in this, or in every other public work, should receive a suitable compensation for his services. This justice requires, and it is the only way to secure fidelity and efficiency.

There is one class of our population for whom some special provision seems necessary. The children of foreign immigrants are now very numerous among us; and it is essential that they receive a good English education.—But they are not prepared to avail themselves of the advantages of our common English schools, their imperfect acquaintance with the language being an insuperable bar to their entering on the course of study. It is necessary, therefore, that there be some preparatory schools, in which instruction shall be communicated both in English and their native tongue. The English is, and must be, the language of this country, and the highest interests of our state demand it of the legislature to require that the English language be thoroughly taught in every school which they patronise. Still, the exigencies of the case make it necessary that there should be some schools expressly fitted to the condition of our foreign immigrants, to introduce them to a knowledge of our language and institutions. A school of this kind has been established in Cincinnati by benevolent individuals. It has been in operation about a year, and already nearly three hundred children have received its advantages. Mr. Solomon, the head teacher, was educated for his profession in one of the best institutions of Prussia, and in this school he has demonstrated the excellences of the system. The instructions are all given both in German and English, and this use of two languages does not at all interrupt the progress of the children in their respective studies. I cannot but recommend this philanthropic institution to the notice and patronage of the legislature.

ABUSE OF PUBLIC MEN.

There is one particular form of the abuse of the press, which seems to me to have an important bearing on public morals, and to be worthy of special consideration in connexion with my subject. I allude to the abuse of public characters. It was once justly said of two candidates for a high office, that if half that was said in the public prints concerning them was true, the only elevation they deserved was the gallows. It is notorious, that the designation of a person to any important public office has been too often a signal for unceasing personal abuse.

Either we are very unfortunate in the character of our public men, or this is a vile slander, and a most flagrant instance of public depravation of morals.

The reputation of those men, whom the people show that they delight to honor by naming them for high and responsible offices, belongs to the nation in a much higher degree than that of the rulers of any other country. If an hereditary magistrate is a flagitious character it is the misfortune, not the fault of the people. If, however, a magistrate selected and chosen by the people is unworthy, it is their fault and not their misfortune. And while this consideration shows the necessity of fidelity in the public prints, in warning the people against bad men, it shows also the duty of protecting that character which has become public property, and marks the character of the people.

This practice has a tendency too to deprive the public of the services of many of the best men. A man may have the highest capacity for serving the public, and the highest integrity and patriotism; but if he is sensitive in regard to reputation, he will not easily be persuaded to go through the buffetings of abuse, in order to gain political eminence.

This abuse of public men cannot but have an ill effect upon the morals of the community.

It accustoms the ear to the language of slander. It has the effect of evil example in high stations; for the inexperienced, who are principally influenced by such misrepresentations, are taught to undervalue virtue, and purity, and integrity, when they see men elevated to places of trust, whose characters appear in the public prints so vulnerable, nay, so much below the standard of common decency. Young aspirants to public favor are taught it is not necessary to be studious of virtuous character, inasmuch as it will fare with them about the same, whether they are so or not. And the value of a high, unspotted, and unassailable reputation, suffers a general depression; and one of the great securities of virtue, one of the most important guaranties for the faithful discharge of the duties of a good citizen is in a measure lost.

By depriving the country of the services of many who are most capable of serving it; by making a hardy indifference to character, or at least in ordinary cases, an eager desire for office, which will carry its possessor through fire and water to obtain it, not indeed conditions of office, but qualites, without which men will scarcely undertake to obtain it; by lowering the standard of character, and accustoming the people to separate private morals from the qualifications for office; by making office not simply the gift of the people, but a prize, which one obtains by labor, and management, and buffetings, and which once obtained at such cost, is not unlikely to be regarded as of right to be used for private indemnification; by binding a man to the party which supports him, and rendering him bitterly hostile to that from which he has suffered abuse, and thereby rendering him a servant of the party, not of the people; I say, by all these effects of this too common personal abuse of candidates for office and public men, the country is injured, corruption is gradually introduced, and the freedom of the state endangered.

Such things are not necessary. In a free country there should be freedom of opinion;—and it cannot be expected that upon all questions of great importance all should agree.—What is the liberty we enjoy, if men have not a right to their unbiassed opinion; and to what does this right amount if they have not a right to a liberal construction of their opinions, and of the course which they take in following them out? If liberal views are incumbent upon any people, they are upon freemen; and yet in our free country such is the state of party violence, that we suspect and decry the motives and purposes of the best of men because they hold views which we reject. There is liberty of opinion, for the law hitherto guarantees it; but for the exercise of opinion we become amenable to the severest court in Christendom, a court which takes the liberty to give its judgment of our opinions without examination, assigns our motives, and condemns without appeal.

I know not why I must suspect and vilify those whose political opinions differ from mine. I verily believe there is much honest difference of opinion. There are in many of the questions which relate to the administration of public affairs such inherent difficulties, that it is impossible that it is impossible that there should not be differences of opinion; and sure I am, that if these differences of opinion cannot be uttered without fear of abuse, and be discussed without party heat, we shall never be likely to come at the middle ground of truth till we have tried the ultra measures of all parties, and fall into the right way because no other is left. Discussion is a friend to truth, but contention an enemy. And although party division and watchfulness may be a safeguard to free institutions, I believe that party rancor will in the end destroy them.

In all these remarks I shall be understood as speaking without reference to particular persons or parties. I speak freely, inasmuch as I speak of errors which belong to all parties, and I stand here not only as the accuser of all, but the defender of all from the malignant accusations of others.—*Professor Hale.*

From the London Christian Observer, 1804.

THE HAPPINESS OF HEAVEN.

It is the peculiar residence of the Almighty. There will be exhibited open displays of the divine glory. There also will be exhibited the most stupendous acts of divine power; there the mind will be continually astonished, delighted, and elevated by proofs of wisdom, not obscure, or sparing, or dubious, but clear and manifest; and there also will be poured forth in the richest variety and abundance the treasures of divine goodness, without any mixture of alloy or restraint of enjoyment. In the most striking and expressive way will the love of the Father and of Jesus Christ, his only-begotten Son, be manifested in all its fulness of good. There too the holiness and purity of the divine nature will shine forth in rays of lustre; not such indeed as will scorch the beholder, but rather illuminate him with their splendor, and transform him into the same divine image from glory to glory.

Thus God dwells in heaven by the boundless manifestation of every thing great, and glorious, and good. Upon this earth indeed we see on every side proofs of infinite wisdom, power, and goodness. The endless variety of natural productions ornamented with all the vividness of color and elegance of form; the magnitude of the heavenly bodies, the skill of their arrangement, and swiftness of their motions; the wonderful structure of the human body and the diversified powers of the human mind: all these and much more proclaim the presence and hand of a Master, whose wisdom must be infinite and power uncontrollable. But yet these no otherwise give us an idea of the skill of the great Architect, than the broken columns, the disjointed arches, and the mouldering capitals of some ruined edifice convey to us an adequate idea of the beauty and grandeur of the original building. We live here in the ruins of a world once indeed fair and good, but now forsaken by its great Master, and suffered to fall into decay; and the traces we meet with of greatness and splendor are comparatively few and mean. Here every thing is marked by imperfection. Light is obscured by darkness, truth is debased by error, good is polluted with evil, pleasure is alloyed by pain, health is clouded by sickness, and every enjoyment is transitory, fading, uncertain. All the good which God here exhibits is equally shared by the wicked and corrupt. His wisdom and power are displayed upon things of comparatively little worth. The leaf of a weed may discover wonderful art; the shell of a contemptible fish may display the richest coloring; the body of the vilest of men may show astonishing wisdom: yet all these things are only, as it were, the rough sketches of infinite wisdom. They are intended only for a moment. They will soon be burned up as things of no worth.

I do not pretend to explain, or even to conjecture, in what way the glorious proofs of the divine perfections will be exhibited to us above. It is sufficient for me to know that God will exhibit them; and I see enough of his unsearchable wisdom here below to make me give him credit for a display glorious, infinitely glorious, above what the eye hath seen, or the heart of man can conceive. The infant this moment born into the world may possibly as well conceive the nature of the world in which it finds itself, as man, with all his boasted sagacity, can conceive of the world to come. Let us rest satisfied that it will be a perfect as well as a glorious display of every divine attribute:—such a display as throughout eternity will excite our gratitude, our admiration, our love, our humility.

The inhabitants of heaven are related to God as his people. It was evidently his intention, in separating them from the world, to exalt them, to purify them, to deliver them from every evil and imperfection, to make them partakers of a new and divine nature, to assimilate them to himself, and to glorify and beatify them with himself in a better and purer state. In heaven they will be his people; singled out, as it were, that they may receive the most abundant communication of his mercy; and that the glory of his goodness, truth, love, and holiness may be wonderfully displayed in the perfection of their felicity, the purity of their nature, and the completeness of their beatification.

But in order that this relation may subsist in perfection, it is absolutely necessary that a previous conformity in nature should take place between man and God. And such a change does take place. A restoration to the original state of purity in which he was created takes place by Christ, who is the resurrection and the life.—No longer blinded by ignorance and enslaved by sin, men are enlightened to know the inestimable privileges to which they are called, and the infinite value of the relation in which they stand to God. No guilt causes them to hide themselves from him like Adam. They love their God, whose perfections they now understand; and they love all his precepts, the excellency of which they can now clearly discover. There the will is rectified; it coincides with the judgment. The affections are purified; they will be fixed only upon proper objects. No more will there be a struggle between inclination and duty, between conscience and interest. The relation we shall bear to God will be the matter of our highest exultation; our most honorable distinction; and we shall glory in it as our noblest privilege.

But let not the Son of God be ever forgotten while we seek or think of heaven. To him we owe every thing. He purchased us by his precious blood. He sought us when we had wandered far from our Father's fold. To his loving kindness, patience, and bounty, we owe every hope in time and eternity. He is the bond of union between us and his Father. He is the centre of the relation which will exist between the redeemed and their God. Behold here the perfect accomplishment of his labors. For this he travailed and suffered death on the cross—that he might restore man to God and reconcile God to men: that a blessed, holy, and eternal relation might thenceforward subsist between them; he in them and they in him, that they all might be one with God, even as Christ is one with the Father.

The blessed above are delivered from every evil—freed for ever from pain, from sorrow, from death. In heaven every source of evil will be for ever cut off. The justice of God will be satisfied, and his displeasure against us be for ever forgotten. Our own minds will have become perfectly pure and holy, and therefore no corruption can ever disturb our tranquillity. And all around us will be partakers of the same holy nature; so that they will be disposed only to contribute by every means in their power to our peace and happiness. Oh, glorious state! where envy shall never corrode the breast: where passion and resentment shall never ruffle the peace of our minds; where pride shall never instil a vain conceit of ourselves; where a mean jealousy shall never be harbored in the soul; where ignorance shall never lead us astray, or temptations seduce us from the path of duty. Oh, happy state! in which a pure benevolence shall expand every bosom; in which fervent love shall dictate the performance of every duty; in which you will never see any thing in your neighbor to give you pain or grief. Here, alas! even good men are too often suspicious of each other, and discern such failings and imperfections in themselves and others, as prevent the full exercise of Christian love. But there all shall love their neighbor truly as themselves; and love their God with all their heart, with all their soul, and with all their strength. Oh, blessed state! in which no fear of danger or apprehension of change shall ever for a moment disturb our tranquillity and joy. Happy state! in which a weak and corrupt body shall no longer be the clog of the soul; in which sickness shall no longer impede us in doing our duty; or death separate us from those we love. Happy state! where no enemies shall alarm, and no voice of threatening or violence shall ever be heard.

From Dr. Brett's Discourses.

TRUE MODERATION—HOW SHOWN.

And this true moderation is to be done not by showing an indifferency towards our religion, but by showing ourselves kind to all men whatsoever, and what religion soever they are of. We ought always carefully to distinguish betwixt the vice and the man, and howsoever we are to abominate and hate the one, we must be nevertheless ready upon all occasions to do good to the other. Is such a one a profane, lewd, vicious liver, let us detest the profaneness, but still let us not detest the man. Let us endeavor what we are able, and as far as we have opportunity, to reclaim him from his vice, but let us not be vicious with him to show our moderation that way. So also is any one an heretic or a schismatic, let us hate the heresy and loathe the schism, but let us not hate or loathe the persons guilty of it. Let us if we can study to reduce them and bring them back into the way of truth and of righteousness, but let us not to show our moderation become heretical or schismatical with them: let us not join with them in their divisions, nor unite ourselves to their separate assemblies: let us study to do good to their persons, but let us pray still against their wickedness; let our moderation be made known to them by our readiness to do them all acts of charity and good nature; if they need our help or assistance let us freely and cheerfully afford it them: let us relieve their wants, and contribute to their necessities according as we have opportunity and ability. If they are naked let us clothe them, if hungry let us feed them, if athirst let us give them drink, and let them see that we want no bowels of charity or compassion for them, howsoever we dislike their ways, and disapprove their deeds and practices. Our Saviour has taught us in one of his excellent parables, that difference in religion should by no means make a difference id our charity and compassion. When the traveller who went from Jerusalem to Jericho fell amongst thieves and was grievously wounded and severely handled by them, the good Samaritan, though of a different religion, showed all the care and kindness to him that he was able, when the priest and the Levite who saw his distress and anguish passed by him without any regard or compassion, he "went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him: and on the morrow when he departed, he took out two-pence and gave them to the host, and said unto him, take care of him, and whatsoever thou spendest more, when I come again I will repay thee." Luke x. 30. Now this Samaritan was a man of so different a religion from the traveller, that they would not so much as trade or have any commerce with one another upon the account of that difference in their way of worship; for "the Jews had no dealings with the Samaritans." John iv. 9. And it is our Lord's command that we should do as this Samaritan did. But though our Saviour recommended this pious charitable act of the good Samaritan, he was far from recommending his religion to us: for he plainly told the woman of Samaria, that "they worshipped they knew not what." John iv. 22. By all which I think our Saviour has evidently instructed us how to express our moderation. Not by complying with dissenters in their different principles from us, but by not letting such different principles lessen our bowels of compassion towards them. That our moderation therefore may be made known unto all men, we must, by our constant practice and behavior towards all, let every one see that we do not confine our equal fair dealing, our love or charity, our kindness, meekness, gentleness, forbearance, patience, readiness to forgive, our modesty and humility to those of our own persuasion or party, but that we are still ready to "do good to all men, but especially to them who are of the household of faith." Gal. vi. 10.—That though our first care and concern be for those whom we judge the truest and most faithful servants of Christ; yet we shall never be wanting to do all good offices to those who differ from us, according as our occasions and our abilities will permit. And as our moderation is to be made known by our equal fair dealing, and our love and charity towards all men, how different soever their persuasions may be in matters of religion; so also should we show it by bearing with a weak brother in private opinions which neither affect the true faith of Christ, nor the unity of the Church, such as those mentioned by St. Paul, "One believeth he may eat all things; another who is weak eateth herbs. One man esteemeth one day above another; another esteemeth every day alike." Rom. iv. 14. These were no other than private scruples concerning such things, as neither Christ nor his Church had made any determination, but had left them as they were, perfectly indifferent, and so every man was at liberty to judge for himself what he ought to do in these matters. In these therefore, and such like doctrines which neither one way or other prejudice the faith or unity of the Church, the apostle has expressly declared, that we should not judge or censure one another; but as we take our own liberty, so let us leave others to enjoy theirs. But the case is very different with relation to such things, as either Christ or his Church have determined, however indifferent they may be thought in their own nature. For as to what St. Paul here speaks of, "esteeming every day alike," which he puts down as an indifferent opinion, which we ought not to dispute or contend about; shall we extend this to the observation of the Lord's day, which the Church has from the apostles' times set apart and dedicated to the particular service of God? I suppose none will urge this text of Scripture, to excuse any who shall refuse to observe it.—Again, let us show our moderation to all, by our gentle behavior towards those who differ from us even in fundamentals. And howsoever zealous we are for the preservation of the faith, and the peace of the Church, let us still reason with them, and endeavor to "restore them in the spirit of meekness." Gal. vi. 1. Let us "not bring against them railing accusations," (Jude. v. 9,) lest that serve but to provoke them, and drive them, if it be possible, further from us. Let us bear long with them, and endeavor to reduce them to the fold from whence they are strayed by all the methods of mildness, of love and charity. Let them see that we have a most tender care and compassion for them, and that we desire to pull them out of that fire into which they have run themselves by departing from us. Jude. v. 22. But as the apostle says, we are in this case "to make a difference." We must distinguish the best we can, between those who are led away through ignorance, and those who offend of malicious wickedness. For as there are some who are seduced by the prejudices of an unhappy education, or through want of knowledge, which has made them apt to be drawn aside by the specious pretences and fair speeches of cunning deceivers, so as they have not been able to see the wolf through his sheep's clothing, and these should be gently treated, and the errors of their ways should be showed to them in the mildest manner; so there are others whom the apostle calls, "evil beasts, always liars, who must be rebuked sharply."—Titus. i. 21, 13. To conclude therefore, "let our moderation be known unto all men," not by our compliance with them in their separations and divisions, but by our meekness, our kindness, our charity and gentle behavior towards all; not by our running with them into their errors, but by endeavoring to reduce them from the error of their ways, that they may be saved in the day of the Lord. By showing a true affection both to their bodies and their souls, though we can have none either for their principles or practices. And howsoever men may censure or condemn *this moderation*, as contrary to the moderation now in vogue, we may be satisfied that God will accept of it, since it is agreeable to his most holy word and commandment. And having done our duty herein, we may be assured, that we shall not fail of a reward at the last day, through Jesus Christ our Lord.

Selected for the Churchman.

UNTO HIM THAT LOVED US.—Rev. i. 5.

How hath he loved us? Ask the star
That, on its wondrous mission sped,
Hung trembling o'er that manger scene
Where He, the Eternal, bowed his head;
He, who of earth doth seal the doom,
Found in her lowliest inn *no room.*

Judea's mountains, lift your voice,
With legends of the Saviour fraught,
Speak, favor'd Olivet—so oft
At midnight's prayerful vigil sought,—
And Cedron's brook, whose rippling wave
Frequent his wearied feet did lave.

How hath he loved us? Ask the band
That fled his woes with faithless haste,—
Ask the weak friend's denial-tone,
Scarce by his bitterest tears effaced,—
Ask of the traitor's kiss,—and see
What Jesus hath endured for thee.

Ask of Gethsemane, whose dews
Shrank from that moisture strangely red,
Which, in that unwatch'd hour of pain,
His agonizing temples shed,
The scourge, the thorn, whose anguish sore,
Like the unanswering lamb, he bore.

How hath he loved us? Ask the cross,
The Roman spear, the shrouded sky.
Ask of the sheeted dead, who burst
Their cerements at his funeral cry:—
Oh, ask no more! but bow thy pride,
And yield thy heart to Him who died.

Selected for the Churchman.

THE MEZEREON.

While vegetable tribes on hill or dale,
Tall, or minute, in hot-house, or the field;
Soon as the sunbeam warms the southern gale,
With genial influence, verdant foliage yield:

Long, ere the fruitful blossom opes its bud,
The leaf, grown large, by ev'ry breeze is fann'd;
And longer still, before the embryo food
Is set the blast of Eurus to withstand:

Not so the early plant, Mezereon named,
The first enlivener of dull winter's gloom;
As if of barren ornament ashamed,
Foremost of shrubs, emits its early bloom.

Just so the real Christian: ere he spread
Profession's foliage round; (too often vain!)
Before his lips, repress'd by humble dread,
Attention midst the holy throng obtain,

His thoughts the buds of true repentance bear,
Sure evidence of seasonable fruit;
The fruit of filial love and godly fear,
Which richly germinate from ev'ry shoot.

Oh, may my soul Mezereon-like be found,
Fruitful in heart, and in profession true;
Ne'er let me, Lord, within thy hallow'd ground,
Hypocrisy's gay leaves expose to view.

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